

A SHORTE
DECLARA
TION OF THE LIVES AND
DOCTRINDE
OF THE PROTESTANTS
AND PVRITA

Ns, VVHER BY
ONE OF INDIF
ENT IVDGMENT
MAY KNOWV THE
*holinesse of their
Religion.*

AS the good tree is knowven by the good fruit, so the
Euill tree by the Euill fruits. *Matth. 7.*

Robert  Cardone

A ROVEN,

PRENTET IN THE PRNT HOVS

OF MARIN MICHEL

1613.

DEFECTS
OF THE LIVES AND
DOCTRINES
OF THE PROTESTANTS
AND PAPISTS.

ONE OF THE

ENT IADONET

ВНЕШНЯЯ

John G. Thompson

1952

As the product is known by the good
name of the Bull brand.

УЗВОРА

ВЕРХНИЙ ЭТАЖ

OF THE

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ADMONITION TO THE READER.

TH E Sonne of God (Gentle *mat.*
Reader) Sheweth vs in the *12.*
TH E Gosnell of S. Mathewe that
As the good tree is knowen
by the good frutis: so the
euill tree is knowen by the euill fruits
Christ by this similitude teacheth vs how
wee may know and distingish the Godly
Pastours & doctours of the true Church
of God, from the decitfull troupres of
heretiques, which come to vs clothed
in the Sheepes skine of pietie and sim-
plicitie but yet within are Rauening
wolves killars of mens Soules for as the
Godly Pastours of the Church of God
are knowen by their good workes so the
seditious troupes of hereiques are knowen
by their Euil workes yf any man will
compare the puritie of doctrine & holy
Lives of the Pastours and Doctours of
the Catholique Romaine Church with
the pestilent Doccaine and abhominabl
liues of our Protestants and Puritane, he
shall find as great differnce betweene
them

Admonition to

them as is betwene light and darknesse,
life, and death, good and Euill.

As concerning the holy Ancient
Fathers you shall see them agree amongst
them selues in vnitie of doctrine, alth-
ought they haue beene seuered one fro
another in diuerse places and ages of
the world, adorned with rare holynesse
of life and Innumerabl Miracles as an
Infallible testimonie of God approouing
both their liues and doctrine as accep-
table vnto him.

But yf you will consider our Protef-
tants and Puritans liues and doctrine
you sheall see such a confusion in their
doctrine different one from another, &
abominable liues without all Miracles,
that it is a wonder how anie man settled
in his naturall witts should followe such
varullie fellows to Euident perdition.

As concerning their doctrine 3 thing
are to be considered. The confesion of
their erroneous opinions. The libertie
they giue to all kind of Euill. The con-
tempt of good woorks as not profitalle
to Saluation.

Toiching the confusion of their Er-
roneous opinions, you must vnderstand
that in the smoeke of Luthers heresie
more

The Reader

more then tow hundreth damnable opinions were Ingendred by diuerse loftie braines (as Rhetius in his atheisms declareth) which haue dafled the Eyes of manie Ignorant soules with such a thicke mist of diuerse heresies that manie thousand soules not knowing what they doe goe astray with a wandring foete from the way of Saluation to Euident perdition.

As there is but one lynes to leuell rightly to the marke, a hundereth wayes to shute a stray: so there is but one true faith and Religion, whereby true Christians goe to Heauen but an hundreth false faiths and Religions which lead Ignorant soules and vn Godly men to Eternall damnation.

When the Catholiques reproch the Protestants of their desagreeing in the Chiefest heads of Religion, manie of them now a dayes answere, that a man may be saued in any Religion that is professed, pouding he beleue to be saued in the Blood of Christ.

This is the cause wherefore they say althought the Maesse, praying to the Saints, honoring of Images in Temples be Idolatrie neuerthelesse that good Papists may be saued in any Religion, because

Admonition to

because they beleue in Christ. this is
ane of the greatest deceits that Sathan
could inuent for the damnation of man
when he perswadetd him that he may be
saued in anie Religion that is professed
in the world prouyding he beleue to be
saued in the Blood of Christ for when a
man is surely perswadetd to be saued this
way, he careth not of what Religion he
be, whether he be a Protestant or Puri-
tane, Trinitar or Anabaptist, Caehol-
que or heretique beeaufe that all Relie-
gions are a like to him prouyding he
beleue in Christ, and so by this persuas-
ion of Sathan he abideth with alse great
securitie in a false Religion, which lead-
eth Ignornt soules to Euident perdition
asyf he were in a true Religion, which
is but one. and likewise the only sure
way to saluation.

Moreouer according to the false
opinion of Protestants all heretiques
which euer were since the birth of Christ
(how blasphemous that euer their her-
esies were against God) should be saued,
as Arrius which deny the diuinitie of
Christ, Pelagius which affirmed that
man might be saued by hes owen proper
vertue without the grace of God and all
other

The Reader

other suchlike blasphemous heretiques, because they did belue in Christ and prelesse them selues to be Christians & so euery one should goe as securely to Heauen with a false faith and blasphemous Religion, which opinion is so contrarie to the holy Scaripture and vpright Reason that it is a wonder how such an opinian should enter in the braine of man.

For S. Paule sayeth, that there is but one faith as there is but one God, so he that hath not this faith which is but one and worships not this God truly which is also but one can nowise be saued, for it is Impossible sayeth S. Paule to be acceptable to God without faith, where S. Paule speaketh of true faith which is but one, & not false faiths which are manie for Turques Iewes & heretiques beleue all in God but all by false faiths, and likewise serue him by a false Religion.

Christ to this purpose sayeth: he that will not heare the Church let him be vn-to the as an heathen man and publicane. It is most sure that heathen Infidells haue no participation with Christ and his passion, nor yet heretiques and Schismatiques seuered from the Church of God

Ephes. 4.

5.

hebr. 12.

6.

Mat. 18

17.

Admonition to

God by Excommunication, which Christ compareth to heathen Infidells; because they will not heare or obey the Church of God as Christ Comandeth them to doe.

So a man which hath not the true faith of Christ which is but one, and is not within the true Church of God, which is also but one can nowise attaine to Saluation.

This opinion is also contrarie to vpright Reason; because (as is mentioned, aboue) there is but one way to lenell Rightly to the marke but an hundreth wayes to shute by: so there is but one true faith and Religion to goe to Heauen, but an hundreth false faiths and Raligios whereby Ignorant soules goe to Endlesse misereie. Thus much concerning their manifolde heresies and confusio of our new Gospellers doctrine.

*Inther in
cap. ad
Galall.
in serm.
de Moyse
et in cap.
20. exoe
20. exod
Caluin.
lib. 2.
inst. cap.
7. sect.
14.*

The second point which is to be remarkad in their doctrine is that they teach men to be made free from the keeping of all Lawes as much of God as of man by their faith in Christ & libertie of their Gospell. so according to this doctrine men may adore Idolls, blaspheme the Name of God contemne and disobey.

The Reader

disobey their Father & Mother, commit Murther and Slaughter, Incest, fornication, & adulterie, this perjurie or any other suchlike crimes without any scruple of conscience, because they are not bound in conscience to keepe the Lawe of God, as Luther, Caluine and all our Protestants and Puritans doe teach vs whole proper words you shall see hereafter cited in the. 54. Chapter, wherein wee prooue that the Protestants and Puritans by their Pestilent doctrine lead Ignorant soules to a theisme and plaine Infidelitic.

The third point which is to be marked of their doctrine is that they teach that the best workes, which Issue from Godly Christians are but deadly sinnes, when they are Weighted in the Iudgment of God, so according to this rule of their doctrine it is all a like to adore God or to worshipec an Idoll, to praise God or to blaspheme his holy Name, to honour his parents or contemne them to kill a man or saue his life, to sleepe with his Nighbours wife or with his owen, to withhold his Nighbours goods or to render them, to declare in Iudgment the truth or to forsware him selfe, to

Luther in assert.

art 31.

32. 36.

Cal. lib.

3. Inst.

cap. 12.

sect. 4.

et cap. 14

sect. 6.

keepe

Admonition to

keepe promise or to breach the same, to fast and praie, or to spend his time in wan to nesse and Banqueting, to spoile a poore man or giue him almes, for doe what you list in all these or suchlike other things, all your workes are but deadly sinns in the Iudgment of God, whiche deserue no other reward but damnation.

By this same rule of doctrine when man goe to their Churches to preach or heere the preaching, to giue or receiue the cōmunion to fast and prair vpon sonday to Excōmunicat Catholiques for not obeing their lawes. all these workes of Religion are but deadly sinnes, which is the seruice of Sathan and not of God because sinne is from Sathan & acceptable seruice done to him, as S. Ihon writteth, and contrariwise it is hatefull and odious to God as cotraria to his holy will.

1 Ihon.
3. 8.

They teach by the same rule that it is but folie to a man to paine him selfe to doe anie good workes, because that when he hath done all that lyeth in his power it is but a deadly sinne, which can not helpe him to Heauen. what should a man doethen in this Religion

The Reader

but passe his time in the mirrieſſe; and
ſo beleue to be ſaue in the Blood of
Chriſt, and ſo he ſhall goe mirrily to
Heauen without all paine and ſtrife.

Now good Reader yf you will Iudge
ſincerly according to the truth, all par-
tialitie, will you not ſay that this Reli-
gion of the Proteſtants is more like to
Epicurus Religion, where all libertie is
giuen to ſatiſſie the concupiſſence of
the fleſh than the Religion of Chaiſt,
which reſtrineth the concupiſſance in
all diſordained deſires by preſcailing of
penitence in aſſes and Secke Cloth, by
diligent watching in faſting & praying
to keepe vs from tentation of the fleſh
the Deuill and the world. The Religion
of Chriſt cōmandeth to fight lawfully
againſt the concupiſſance of the Eyes
the ſinnefull luſt of the fleſh, and diſord-
ained pleaſours of the world: but the
Religion of the Proteſtōts is altogether
Effeminate which yeeldeth obedience
to the luſt of the fleſh, concupiſſance of
the Eyes, and worldly pleaſours which
may content the concupiſſance. The
Religion of Chriſt cōmandeth vs to
enter vnto Heauen by the ſteraite way
of vertue & penionce. But the Religion
of

Admonition to

of the Protestants leadeth wordly man mirryly to Hell by the broad way of carnall libertie and concupiscence of the flesh to thie same, so that freely without all scruple of conscience they may cōmit any sinne they please, because they are mad free from all lawes by libertie of their Gospell.

Yf Sathan wold haue transformed himself in the shape of a Minister to preach in a Pulpite, what Greater libertie wold he haue giuen men to sinne then our Gospellers haue giuen to their auditours by the libertie of their Gospell, for good works are contemned by them as nowise profitable to saluation, and sinne is Cheerihed amongst them ts nothing hurtfull to saluation these are the heads of Religion which may of the Ministers of England professe, as V Villame Keinold a learned English man reporteth.

*Referie
Exode
Culiel.
Reginal-
dus lib.
4. pag.
10. et
20.*

First such are deceiued as thinke to be saued by many good workes.

Secondly ti is not necessarie to worke good workes to attainae to Saluation, because wee are sure thereof by faith.

Thirdly that it is a great errour to thinke that good workes may helpe to Saluation,

Fourthly sinne doth not diminish the

The Reader

Glorie of God, all the damage is in the
flaunder of our Nighbor.

Fyftly Iefus Chrift by his Blood hath
deliuered vs not only from sinne, but al-
fo from all lawes doth obliedge vs in
Conscience, thence is that wee are free
from the ten Cōmandements of the
Morall lawe & precepts of the Sacramēts

Sixtly thou ought no other thing to
God but only faith whereby thou conf-
effeth Iefues Chrift, and beleueft that
he is risen from death to life, and so do-
ing thou shalt be faued.

So according to this doctrine doe
what you please, beleue in Chrift and
you shall be faued. there libertie giuen
to cōmite all crimes and mischief the
world without all scruple of conscience.

Now yf you will consider their persons
they are conforme in their liues to this
same doctrine.

First yf you will behold Luthers life
there you shall see his familar friends-
hipe, and conference with Sathan, in
whose felloweshipe he did eate a bushell
of Salt as he affirmeth him selfe in A
Dutch Sermon to the people: yon shall
see his breach of theie Godly vo wes,
puoertie, Chastitie & obedience a mon-
strous comunction of a forefworne frier

Admonition 10

with an apostatiffe Nunne in an Saerilegious bedde, and how he could no more keepe him selfe from venus game then he could doe from spitting, as he writteth of him selfe in his booke of Matrimonie, likewise he thinketh no shame to say yf the wife refuse to come, the hand maid shalbe welcome, because the fellowthipe of weemen was as needfull to him as sleepe meate and drinke.

He sheweth also his intollerable pride in so much that he sayeth that Kings, Princes and the Pope him selfe are not worthie to lose the latches of his shoes and that a Thouand Cyprians and a Thoufand Augustins are not to be compared to him.

He sheweth also his great crueltie & sedition when he did stirre vp the rude cōmon people of Germanie against their Prelats and temporall Lords in such a fashion that a hundreth Thousand man of the cūmon people wer slaine, & thrie hundreth Castells ouerthrowen. in one prouince of Germanie called Franconia.

Yf you will consider the liues of Caluin and Beza there you shall see their Extreeme pride to oppose their priuie Iudgment to the whole antiquitie of the the Ancient Fathers,

The Reader

You shall see likewise in their liues
thist Sacriledge homicide, cruell sedition
stirred vp by them in France, adult-
erie, sodomie and bougie.

Yf you please to viewe Sir Ihon Knox
life the holy Apostle of Scotland there
you shall see Incest comitted by him
with his owen good Mother in a cor-
nekill or klllogie. adulterie wth an
other mans wife his Necromancie and
familiar friendship with Sathan, whose
Example many of the Minissers of Scot-
land did follow as you shall see herefter
in the description of their liues.

Considering (Gentle Reacer) that
the tree is known by the fruis (as Chrlist
sayetd) you may Easely Iudge by the
fruits and morall workes of our New
Gospellers, as much taught by their
doctrine as practised in their liues whe-
ther their Relegious tree be good or no
when the tree it selfe is nothing else but
a confused mas of olde heresies patched
together like an beggere olde Clocke,
which were condemned long, agoe in
olde heretiques by the ancient Fathers.
and the fruits thereof a libertie to live
after the pleasours of this world and
concupissence of the flesh in all pleasant
voluptie of eating and drinking, and

*Mat. 7.
vngodly
doctrine
vngodly
Religion.*

Admonition to

Exercise of venus game, and to comit
anie sinne that is as homicide, adulterie,
thifte periurie, Sodomie, and other su-
chlike crimes, without scruple of Con-
science, because men are made free from
the keeping of all lawes by their faith in
Christ and libertie of their Gospell.

Sathan him selfe could not haue geuen
a mor pernicious Religion to mortall
men then to giue a confused mas of olde
condamned heresies, and to teach men
that they should neuer paine them selues
to doe anie good worke because that all
good workes are but deadly sinnes in
the Iudgment of God, which can not
further our Saluatiō but rather procure
our damnation & that men should not
be feared to comit any sinne that may
pleasour him: because that no sinne can
condemne him, prouyding he beleue
to be saued in the blood of Christ, for so
teaching all good workts are banished
away as vnprofitable to Saluation and
libertie giuen to man to comit all sinnes
that may pleasour him without all feare
of damnation I praie God to saue vs frō
such a pestient Relinon and to graunt
vs grace to abide constantly in the bos-
ome of the catholique Romaine Church

A M E N.



ACERTEN TREATISE

VVHERE IN ARE EVI-
DENTLY DECLARED THE
ABHOMINABLE LIVES OF

*the chiefe pillars of the newe Gospell,
their pestilent doctrine, their Incalling
of Sathan and conference vvith him,
vvhereby they shewne thcm selues
laolacers, lastly vvee shewne
hovv their abhominable lines
and pestiferous doctrine.*

Lead Ignorant soules to manifest Infidelitie and
Euindnta perdition.

OF **LVTHERS** *abhominable life and
pestiferous doctrine.*

CHAP. I

WH O Beginne first at their
patriarch Luther you must
vnderstand that he was a
Monke and proessed Frier
of the order of S. Augusti-
ne, Ingendred (as Lindanus writteth)
by a Deuill called Incubus transformed
in the shape of a man.

Martine Luthers

This forelorne man did breach his 3. Religious vewes made to God pouertie chstie and obedience for the disordained loue he bare to honours, riches and volpties of this word.

He confesseth that Sathan did teach him that the Messe was but Idolatrie & Eull of it selfe for thus he writteth in his booke Intituled *de Missa priuata et vntione Sacerdotum* tom 7. vvitimberg anno 1558. saying: contigit me semel sub nediam noctem subito Expergesieri Ibi Sathan mecum cepit huiusmodi disputationem, audi Inquit Luthere Doctor perdocte, nosti enim te quindecim annis Celebrasse Missas priuatas horrenda essent Idolatria, quid si ibi non adfuiſſet Corpus & Sanguis Christi sed tantum Panem et vinum adorasses et alis adhaerandum proposuisses: Cui Ego Respondi sum vinctus Sacerdos accepi vntionem et consecrationem ab Episcopo.

That is to say: it hapned me once about midnight to be suddenly awakned out of my sleepe, there Sathan begoud this disputation with me. heare me (said he) most learned Doctour Luther, thou knowest thou hast al most daylie Celebrated Masses these 15 yeerce by pass? what yf such priuie Masses were horrible Idolatrie? what yf the Bodie & blood

Abominable life

Blood of Christ were not reallie there, but only that thou didest adore bread and wine, & offer the same to by adored by others: whome to I did answere, that I was a Priest, and that I had receiued vnerion & consecration from a Bishope.

after these words Luther reharseth the arruments which Sathat did bring in to disprooue the Masse, and that the Prot- starts peruse to day for the same effect. this is the cause wherefore I can not Esteeme but good of the Masse seeing that Sathan (which euery where doth procure the damenation of man) did disprooue the same.

Now good Reader thou mayest easily surmise how this woefull Prophete of the Protestants was send by Sathan to disturbe and vex the Church of God with his heresies and not from Iesus Christ to reframe the same.

He confesseth that he did withstand and resist his conscience the space of ten yeeres to giue assent to his erroneous doctrine which he did learne from Sathan and did perswad his Bretheren of VVitemberge to doe the same in abolishing the Masse.

Beholde this foresworne Monke enemie

*lib. de
seruo ar-
bitrio.
Tom. 2.
Luther
fighceth
against
his o ven
conscience*

Ennemie to truth condemneth as S. paul sayeth by his proper Iudgment and light of his owen conscience.

V What edification, may you receiue by his Example, but to learne from him to with stand our owen consciennce when wee haue any Euill tourne to doe.

He confesseth that he was mooued with hatred and Enuy to depairt from the Romaine Church, because the promulgation of the Indulgences was not graunted to the Religious order of S. Augustine.

*In pynsat
Tom. I.*

he confesseth that he was citizen of the Romaine Church and after his depairting thence he sheweth not to what Church he did retire, but graunted that he was that time him selfe alone. Thus Luther was in no Church at all.

He confesseth that he was mooued to Excogitate new Errours against the doctrine of the Romaine Church for the great hatred he bare against the Pope of Rome.

*in cōment
in cap.
30. gsmes
pag. 455*

He teacheth in his cōmentaies vpon the. 50. of Genesis that yf the wyfe refuse to come the hand maid shalbe welcome a fine Example of Edifitation to all such as are prone to abuse weemen by their

Abhominable life

their wedded wiues.

Luther graunteth that yf he had bene
in the time of the Potriarch Noe that he
wold not haue beleueed God threatning
the destruction of the world by the gen-
erall flood,

Luther confesseth that he did hate
God in his heart, beholding the seueritie
of his Iustice in the punition of sinners.

Luther confesseth in his disparte at
Lipsia against Doctour Eckius before
the Duke of Saxonie that his purpose
was not begune for the reuerence of God
nor yet should end for his hōnour.

Luther confesseth that he could no
more stay him selfe from venus game
then he could doe from spittinh,

This apostata Frier againe did rate him
selfe so much that he thought no shame
to say that a Thousand Cyprians and a
Thnusand Augustins were not to be
compared to him in doctrine belonging
to Saluation.

To shewethat he did climbe to the
ope of pride he thought no shame to
say with a braisen front that he wold
not admite the Angells of Heauen to be
iudges to his doctrine althought he was
teached by Sathan (according to his
own

*his infid-
elitie*

Tom. 6.

cōment in

cap. 7.

Genes.

pag. 105.

prafat.

Tom. 2.

his batr-

ed agai-

nst God

owen confession) to abrogate the Masse

Thus good Reader thou mayest easily
furmie whether this new Gospeller was
rulled with the humble Spirit of Christ
or by the the proud Spirit of Sathan.

Luther writteth againe that good
works make no man good nor Euil wo-
rkes make no man Euill, and that no
sinne how great so euer it be can cond-
emne the man but only Infidelitie.

Luther writteth againe: let vs take
heede to keepe our selues from sinne,
but much more from good workes. be-
holde the counsell of this new Euange-
list to be altogether Sathanicall.

As concerning his auditours he con-
fesseth that they are more auaritious,
vnmercifull, luxurius, stubborne vn-
Godly, and much more worse since the
time that the light of the Gospell was
reuealled vnto them, then men were in
the time of Pope rie. Musculus lib. de
Prophetia Chriti: and smidelinus con-
clius. 4. de Planetis Errantibus affirmed
the same.

Lastly he affirmeeth with Caluin that
all the workes of Iust men are but deedly
sinnes. so according to Luthers & Cal-
uins doctrine and Theologie it is all a

like

Pestiferous Doctrine

like to be faithfull and deceitfull, to giue
Almes to a poore man and spoile hem of
his goods, to sleepe with his owen wife
or his nighbours, for so much that all the
workes of lust men are but deadly sinnes,
and their faith so Effectuall in Christ
that it shall blotte all thir sinnes away (as
they say) with the twinckling of an eye.

When Luther did Endeavour him selfe
to driue away an vncleane spirit out of
a possessed person, the Deuill terrified
him in such a fashion that he was constrained
to take the flight him selfe, and
saue his owen life from the daunger of
that Deuill. Staphilus his Disciple as he
saw this miracle did wrote the apolog 2
And to confirme this pestiferous doctrine
disordained life, and leud maners
e the dreadfull death did come to him (after
was he was well whited and drunke of the
ere in the upper before) so suddenly in lying in
his bedde, to charge him to compeare
before the fearefull Iudgment of God
make account of his works, that he
made not time & space to cry for meicy
for his sinnes, as sundrie Autors worthie
credence wrote of his finall end.

So yf Sathon hade come out of hell in
the

the shape of a man to preach in a pulpit
as Ministers doe what greater shewe of
reason could he haue sette downe to giue
the raines of licentious libertie to the
vnrulled nature of man to deliueur the
selues to all kind of vncleannesse, Ig
nominie, malice wickednesse Enu
mischiefe murther contetion, trecherie
murmuring, backbitting, pride, dissen
tion, disobediencce, crudelitie, and
other sinnes of like kind, and since per
suade sillie soules that their only faith
Christ shall deface & put away all the
former and suchlike other sinnes in the
moment of an houre.

This is the Edification which Eu
one may learne as much from the doct
rine of Luther as from his former life.

Thus much of Luther Patriarch to
Protestants.

OF CALVINS ABHOMINABLE LIFE AND PESTIFEROVS DOCTRINE.

What Edification and Instruction Each
may receiue from the wholesome doctrine
and morall life of Calvin Paternie of
Perfection to the Puritans.

BE Fore all things you must
vnderstand that Calvin was
Borne in a Towne of France
in the Prouince of Picardie
called Noyon in the yeere of God. 1599.

He was a great blasphemmer of the
Name of God in his youth.

Being a student and promoted to a
Cure and Chappell he was surprised in
the abhominable sinne of Sodomie,
wherefore he was marked on the sho-
ulder with an Brunt yron in the forme
of a Floure delyce.

Caluin being so defamed as much for
his bougrie as for peiniton thereof by
an brunt yron, he become sacriegious
in falling his benefice, and after went to
Geneua Changing his Name from
Cauing to Calvin to the end that his
Infamous life should not be knownen by
the title of his proper name.

So soone as he did arriue in Geneua
Incotinent he stirred vp a great sedit-
ion between the Ministers and Citizens
of the Towne.

For his sedition he was Cast in banish-
ment and by his secreete Craft receued
in the Towne of Geneua againe.

Of 4. thousand franks which he did
receue from the Queene of Nauarre and

Abheminable life

two thousand Crownes from Monsieur David de Haynault, with much more from sundrie others to distribute to the poore he did Iudas like, keepe the greatest part for his owen comoditie and Impairt the rest to his owen frinds, and corrupt some of Coucell to assist his Enterpryse against all such as did oppose them selues to his crostie desings and Malitious attempts, & when the poore Necessitous did Murmure against his vngodly dealing, he caused them be cast in banishment, as libertins and vngodly Christians.

Caluin likewise gaue counsell to one called Nicolas de ferre banquerupt to buy with 3. Thousand pounds he had in his hands Innobile goods in the Name of his wife and Daughters, and so him selfe being dispossessed of all substance his creditors should find no way to constraine him to pay them whome to he was detfull.

Thus to receiue their communion worthily it is not needfull to restore our Nighbeors goods but to defraude him yf wee may (according to Caluins counsell) for our owen comoditie.

Caluin gaue not this counsell for nought for this banquerupt did acknowledge

wled

Ihon Caluins

acknowledg hes beneuolence in this
behalf with an somme of money, and
Married one of his daughters with Cal-
uins Brother.

V When Caluins friends offred them
selues to bring a young prouincell whi-
ch had taken from him the the value
of 4. thousand franks after he had ser-
ued Caluin a long time, Caluin wold
note, Condiscend the they should paine
them selues in that matter, which made
manie suspect that he feared the young
mans accusation yf he had beene brou-
ght againe to haue abused him in the
sinne of Sodomie according to his olde
custome.

Caluins pride and ambition was so great
that he wold suffer no companion at all,
Therefore the Church of Berne Nigh to
Geneua, did call him by contumelie and
mockrie, the Pope of Geneua.

Caluins pride and ambition was so
great that he thought no shame to say
openly in his preachings that he was a
prophete, that he was Endued with the
spirit of God, that he was send by the
Lord, that he could not erre or stray
from the truth, and yf Incace (saide he
I speake any thing astray it is thou o

Lord

Abhominable life

Lord that deceiue me, and maketh
me to erre for the finnes of the people

There neuer was a holy Doctour of
the Church of God that did boast and
brage of such perfections & prerogatiues
of Grace as this shamelesse Sodomite &
malitious hypocrite doth.

VWhen a Citizen of Geneua had
saide to his friend that they Esteemed
more of Caluin then by good Reason
they should doe, he could neuer be con-
tented with that citizen called Peter
Amy vntill the time he should be cast in
Prison, and thereafter come shirte alone
with a Light Taper or Torch in his hand
and cry him mercy before the whole
world with such amend honorable.

VWhen some of his friends did asprotch
him to haue pulled done the Image of
our Lord our Ladie and holy Saints in
Heauen, and suffer his owen Image to
be sette vpin publipue places of the
Towne, and to be hanged about the
necks of sundry Inhabitants of Towne,
he answered without any courtesie say-
ing: let all such as mislike such things
burst for malice.

VWhen he went out of Geneua to
visite the Church of Beane, he did Ryde
vpon

Ihon Caluins

akeeth vpon a Gailziart Steede accompaigned
people with 25. or 30. horsemen well Armed
our of with their Pistolets like Capitaains of
t and warre, and not like a Prophete or one
atiue of Christs Apostles.

ite & VVhen Calvin did persuaade sillie
had poore man for a litle some of siluer to
emed faine him selfe to be dead, and sine to
eason arise at his praiers before all the people
e con when he did praie God. cry vpon the
Peter sillie poore man for to arise at his praier
ast in & to confirme the truth of his Euangell,
alone the sillie abused man was found dead in
hand deede, and so Calvin to confirme his
whole Religion did kill a quicke man when
rotch the holy saincts of the Romaine Church
ge of to confirme the Catholique Romaine
ts in Religion by manie other miarcles did
ge to often times restore by their holy prayers
of the the life agains to such as were truly de-
t the paired out of this world.

Caluin also stirred vp with pride and
t the ambition and vains Gloire that he could
owne neur to his contentment be sufficiently
e say honored vntill the time he did writ
bings letteres and frame sundrie workes whe-
re in he dmit nothing that might aduace
ua to & extoll his dwen honour and sette these
Ryde works out to the whole world in the Ne-
vpon mes of others to hide in this behalfe his
rused

Deceitfull life

ruled tre cherie and deeite.

Caluin was so proud in his owen conceite that he did not only preferre himselfe to all the heretiques of his time, but also to the aneient Fatheres as accounting nothing of their authoritie, he wold bring in his owen sentence with a maiesticall authoritie against the holy Doctours saying Angustine sayeth this Hierome sayeth that. *Sed Ego Vero*, as yf he had beene the Messias disputing against the Iewes.

Cap. 13.

All such as did professe this new Religion could doe Caluin no greater pleasour to purchasse his friendship, then to call him often times to dinner and supper, where all kind of daintie meats were in abundance, which forme of life made many poore Indigent to murmur against his gluttonie of their carnall Gospeller.

Cap. 14.

His Siluer Flagon with finest wines, his bread compounded with fine floure, rose watter Sugare Cannell & Anniseeds were euerie where carried about with him to serue for his dainti mouth.

cap. 14.

Since the begining of the world it was neuer hard or seene that anie of the Prophets send from God, or Apostles from Christ

Item Caluins

Christ did feede so daintily as Monsieur Calvin did great Prophete of the fourtians, and Cherist him selfe as he did in the promulgation of his sensuall Gospell for he did deuore and swallowe doune more sugred confits of Portugall and Spaine both drie and mole then manie poore sillie soules could find morsells of bread for the conseruation of this their mortall life.

Of Caluins sodomie wee haue made mention before, as concerning his Impudicitie there was a great murmure & flander of sundrie Dames and Damosells which did haunt familiarly with him with out any companie except a litle Infant leding in their hands, and some times he take lodging with the fairest Damosell when her husband was away, and the hand maid benished away, because she said that the print of tow persons was left in the bedde after, the vprising from him of her Mistresse.

cap. 15.

Caluin gaue concell to Madame Iolland de Breed to lit her husband pine away in his disease withholding from him such things as were necssarie for his conualescens, with promise to Marie her after his death, which counsoull made the neble

Deceitfull life

noble Dame to despise him and retired
her selfe and her husband out of the
Towne of Geneva.

Because that no man in the Towne of
Genenua did oppose him selfe to Caluins
vngodly practises but the Gouvernour of
the Towne called Amy Perin, he did
Imagine sundrie strategems & treasona-
ble attempts against the Gouvernour,
Either to beraue him of his life or than at
the least to cast him in Banishment, whi-
ch lastly he did obtaine perswading falsly
the Gentle men of Frence (which were
retired to Geneva for Religions cause)
that the Gouvernour had cōspired their
death, who with the concurrance of Ca-
luin and his faction constrained the
that Gouvernour to saue his life from
their daunger, retiring him selfe to Berne
adiaent to the lands of Geneva, in this
seditionc couised by him he made sundrie
young men to lose ther liues against the
lawfull order of Iustice

*OF Caluins horrible diseases in his latter dayes
and Execrable Death.*

CAluin in hie latter dayes was by the
Iust Iudgment of Cod punishihed
with

Ihon Caluists

with horrible diseases & desperate death
for his blasphemous heresies, deceitfull
hypocrisies, and Execrable life, for
Theodore Beza writteeth that he was
heavily troubled with a consumption of
the lungs, with the crampe, collicke,
difficulte of the breath, the Stonie Gra-
uell, the Gutte, hemoiroids or bloodie
fluxe, the Migraine or Ache in the head,
besids these euills written by Beza, he
was cruellie tormeted with the lousie
euill the through the whole bodie, a wir-
ulent and stinching ver in the fondam-
ent, and his secreete Members cōsumed
with crewling or creeping wormes, as
Antiochus herods enemies to God were
berefte of this mortall life by consump-
tion crewsinh or creeping worms which
did creepe like swarmes of Bees plentif-
ully abroad out of their bodies.

He was so painefull, and troublesome
to him selfe, and priuie Seruants by the
Execrable stinch of his corrupted bodie
that no man was able to abide the pesti-
lent puanture of the same therefore he
gaue a strait cōmand that no man sho-
uld gette entress to vise him.

He likewise was so Impatient to suffer
the great griefe, and Intollereble paine
of

Mach.

99. act.

12. 23.

Horrible Death

of so manifold diseases. which he did feele deriue from the weightie hand of the dreadfull Iustice of God without any hope of mercie (as his finall end doth testifie) that he did Incall the Deuills, sweare desperately detest and curse the day and time which he did bestowe to the knowledye of letters and setting out of Bookes.

Now Gentle Reader beholde the desperate end of a malicious heretique, a trecherous Impostour and cruell killer of mens souls worthie and conformable of his pestiferous doctrine deceitfull hypocrisies, and abhominable life.

Hieronimus Bolsecus phisition of Lyons affirmeth to haue heard with his proper Eares, these things of Caluins ouen priuie Seruants which did serue him vnto his latter end.

Now let vs beholde Edification and Instruction wee may receiue of his blasphemous doctrine which he writteth against Christ our Sauoiour and Redemptour.

Before all things he maketh God the cause & author of all mischeefe hynous Cryms & sinnefull acts by men comitted in this world, and lay all the blame and
Charge

Ihon Caluins

Charge vpon God first author & cause
of the same according to his doctrine,
for thus he writteth in his Institutions: *lib. 1.
Inst. cap.
18. sect.*
man by the Iust Enforcing of God doth
that thing which is not lesse to him do.

Caluin writteth againe: that men doe
nothing but that which God hath decreed
with him self and appoynted to be
done by his secreete direction. *4.
lib. 1.
Inst. cap.
18. sect.*

Eurthermore he writteth: I omit the
generall concurrance of God whereby
each creature is vpholden and retauneth
strainth to effectuat all things, which they
doe, I speake of that only action where-
by each misdeede may be ascribed to
God, to Sathan, and to man without
any absurditie or Inconueniencie. *1.
lib. 2.
Inst. cap.
4. sect. 2*

Here Gentle Reader thou shalt morke
how Caluin ascribeth each misdeede as
much to God as he doth to Sathan or
to man. *lib. 1.
Inst. cap.
18. sect.*

He writteth yet more blasphemously
of God saying: Sathan is said to deceiue
and Inchant the minds of Infidells, but
whence is that vnlesse the efficacie of
Errour deriue from God him selfe. *2.*

Marke here good Reader according
to Caluins doctrine that God worketh
in to the minds of men the Efficacie of
error and althought Caluin maketh Sa-
Sathan

Pestiferous Doctrine

Sathan the Instrument, yet he maketh God the cheefe cause of this mischeefe and not Sathan and much lesse the will of mortall man.

cap. 2. 17. Calvin writteth also both blasphemously and without all reuerence or fere of our Lord that he did vtter the words of despeartiō vpo the crosse & to be much

lib. 2. cap. affrayed to be condemned for Euer.

Inst. sect 16. Behold the blasphemie which this malicious herctique writteth against

Luc. 22. Christ our Sauconr, which was as sure of his owen Saluation as he was sure that

1hon 9. he was the natuarall Sonne of God and

37. that he was to come with great Maieste,

accompained with his Angells at the letter day to Iudge the quicke and the

mat. 24. dead, and that his Kingdome was in the

30. suc. other world to come.

24. 26. Thus Calvin made the Prince of

1hon. 18. Patience and Magnanimitie, (which

26. giueth straint force and courage to all

the Martoires of the world) to faint

doubt and dspeare of his owen Saluation

in the time of his owen Martiredome.

What other thing can Caluins breth

smell in these and suchlike words, but

Godisse Infidelitie to make men thinke

by such leud reasons that Christ can not

be

Ihon Caluins

maketh be accompted naturrell Sonne of God in
heefe such a seruile feare & cursed desperatiō.
will Likewise Caluin doth not only take
away the Fathers Limbe & Purgatorie,
emo- which lowe places of Eartd he calleth
re of vaine Imaginations, fained deuises and
ds of ouerile fables, but also he doth (against
much the Expeste word of God) take cleane
Euer. away the burnig fire of hell, affirming
this heretically (efter his olde custome)
ainst that the paines of hell are no other thing
sure but a sorrowfull Anguish of the Soule
e that and terroure of the mind whereby Eche
d and man doth feele God wrethfull & angrie
eiste, against him, as Christ him selfe did Ex-
t the periment yet in this mortall life whan
d the he was hanging on the Crosse; which
n the heresie was long agoe condemned in
origmes. as witnesseth S. Hierome. *Epist*
ce of *ad Auitum*.

which Thus Caluins doctrine can not tend
to all to any other scope to make God author
faint of sinne, Christ to doubt of his Saluatiō
ation and dispaire at the houre of death, and
me. to take away the burning fire of Hell
breth Prepared for the vngodly, but to driue
, but sillie Soules from the true Religion to
hinke atheisene and Godlesse Infidelitie.

lib. 2.
Inst. cao.
16 sect.
3. mat.
23. 41.
lib. 2.
Inst. crp.
16. sect.
10.

NOVV LET VS CONSIDER

what Instruction and Edification vvee may
receiue from the life and doctrine of Zuing-
glius Prish Priest of Zuricke to vne in
the Heluetian countrie of Tinurie.

CHAP. III.

AS concerning Zuinglius Parish
Priest of Zuricke Meitropolitan
Towne of the Heluetian Countrie of
Tignrie, he did Exchange his meek
Priestly dignitie with the fierce office
of an Souldier, and lastly was Killed in
warre.

He writteth him selfe (as Luther
doth) to haue learned his doctrine from
a Spirit in the Night, but he did not
Know (sayeth he) whether this Spirit
was blacke or white which did teach
him Berangarius herisie Entombed long
before, that Christs Bodie was not really
lie in the Sacraament.

This Luinolius Patriarch to all the
Puritans writteth blasphemously that
God is author of sinne, for these be his
words: *Numen Ipsum est author est Euentus*
quod in nobis est Iniustitia. God him selfe is
author of that thing which is Iniquitie
and Iniustice in vs.

life and Doctrine

He wiritteth likewise, that God enforceth men to homicide adulterie, and to other naughtie, deeds which be wrought in this world.

Behold here good Reader the edification & Instruction which all vngodly men may learne from Zuinglius and Caluyn, Prince of all Puaitans to Excuse their sinnes, when they comit thist, homicide, Adulterie or any other naughtie deed saying that they can not withstand the will of God, which Enforceth them to doe all Euill deeds,

THE Abominable life and blasphemous doctrine of Theodore Beza.

CHAP. III.

THEODORE BEZA Borne in vezile Towne of France, being a student as forelorne sone, was wholly intent to lead a licertious and riotous life in the Towne of Parith and Orleance all the apinn veerely 700 crownes of the benefice of the Catholique Church, which he wothily he did spend in this fashion mentioned before.

You shall not find since the memorie of man, a more vncleane, lasciuious and shamlesse

Theodore Bezaes

shamlesse peete than he was, which hath transgressed the bounds & limits of all honestie, as much in his naughtie words as in abominable deeds, for that could not afford him contentment to abuse his bodie with other mans wyfe calle by proper Name was called Claudiae, and in the abominable sinne of Sodomie with a beutifull young man call'd Audebert, Vnlesse had proclaimed his Execrable sinnes vnto the whole world in his booke of Epigrames.

THE Epigrame vvhich he diē compound in the proife and commenodation of condida the Taylers wyfe and Audebert his fellovv- Sodomite

A BEST Candida, Beza quid moratis?
Audebertus abest, quid hic moraris?
Tenent parasij tuos amores
Habent aurelij tuos lepores
Et tu vezeliis manere pergis
Procul Candidula amoribusque
Et leporibus audebertuloque.
Immo vezelij procul valete
Et vale pater et valete fratres
Namque vezelij carere possum
Et carere parente, et hic et illis
At non Candidula Audebertuloque
Sed verum rogo preferam duorum?
Verum Inuisere me decet priorem
An quenquam tibi Candida Anteponam
An quenquam Anteferam tibi audeberte

Monstrous life

Quid Si me Ingeminas secem Ipse partes
Harum vt altera Candidam reuiſat
Iurat altera verſus Audebertum
At eſt Candida ſic auara noui
Et totum cupiata tenere Bezam.
Sic Beza eſt cupidus ſui audebertus
Beza vt Geſtiat Integro potiri.
Amplector quoque ſic et hunc et Illam
Et totus cupiam videre vtrumque
Integrifq; fruſ Integer duobus
Preferre attamen alterum neceſſe eſt.
O Duram Nimum neceſſitatem.
Ad poſtquam tamen alterum neceſſe eſt
Priores tibi defero Audeberte
Quod Si Candida forte conqueratur
Quid tum Baſiolo tacebit Imo.

Thus his Epigrame may be Engliſhed.

D Beza why dooſt thou nowe make bide
From Candida, which ſhould lye the beſide
And Audebert a youth of comely grace
VVhome thou behind with Ioy did oft Imbrce
Or Pariſh dotd containe thy param ours
And orleance the lillie of thy floures
Vezile why thy Fathers duelling place
Dooſt thou remaine ferre from the Gentle face
Of Candida and Audebert thy Ioy,
Vhoſe fellowſhip dotd keepe me from anoy
Vewell vezile my Mothers hatling neſt

Theocore Bezaes

My Father and my Bretheren with the rest
Your harbour now I Easly may want
My Parents and my Bretheren as I graunt
But Candida and Audebert by night
I may not want my haly hearts delight
But of these tow, which should I in this case
Now first goe see most sweetely to Embrace
whome in this world shall I preferre to the
My candida this time to p'casour me
Or yet to the fuell of my fire
Eaire Audebert my only hearts desire
VWhat yf I should deuide this corps of mine
In Egall pairts which doted to both Incline
VWhereof the one with carefull diligence
Should quicklie Ioy my Candidas presence
The other should goe runne without a misse
To Audebert his daintie Lippes to kisse
Yet Candida most cupid as I knowe
Doth wish my curps al whole and she below
And Audebert a greedie wanton boy
VVold quicklie striue wble Beza to Enioy
But with my heart I wold them thus Embrace
That with Eche I might whole be in Eche place
But I accunt an hard necessitie
One to preferre in pleasnt voluptie
To the other in this checrefull delight
Yf I might both Embrace the winters night
But sith the force of cruell destinie
Doth me constrain with such necessitie
That the one to other I must preferre

Monstrous life

To feede my lust where pleasantly I Erre
To Audebert the hōnour I will yeet
who doth adorne the flours of venus field
Yf Candida for this act will complaine
She lastly must her selfe from Sighs refraine
So Endeth Bezas Epigrame.

Here good Reeder you may see how Beza
dilporteth him selfe in proclaiming his owen
abhōinable deeds to the whole world as an forel-
ane man without all feare of God in his consci-
ence and worldly shame before the Eyes of men.

So soone as Bezas booke of Epigrams com to
the light he was sūmōned to compeare before the
lords of Session at Parish and to Interpret his
epigrame compounded by him in the praise of
Candida the Taylers wyfe & Audebert his fellowe
odomite.

Beza knowing that the due punishment of such
one was nothing lesse then his life, he sette his
pen to write for the space of fūe yeers to one secre-
tary, and to ane other sold it out at the ground,
so tooke the flight to Geneua, where he was
made Caluins Disciple and successour.

The Taylers wyfe by him called canedida
could not content him being Minister in Geneua.
lesse he corrupted a virg in seruice him in the
house called Claudia whome to after she conce-
d he gaue a poyoned drinke to kill the Child
the womans Belly. so this Euangelist did make

Theodore Bezaes

domie and account to comith homicide, sodomie
and perpetuall adulerie.

The yeere of God 1560. Caluin and Beza with
an other called ottaman conspired amongst them
selues with their assistance to Massacre the King
of France called Frances, the Quneene his Mot
her Queene Marie his wife daughter to Iame
the 5 King of Scotland, the King of France
Brother, the Lords then remaining in Court and
the good Magistrats. These be the fruits of the
carnall Gospell.

As concerning Bezas doctrine he maketh God
author of sinne, as Caluin did teach before him
for thus writteth: *oportet Ergo.* & It behoued God
to open vp and disclose that onlv way to him self
which is the ordaine the fall of Adam and again
Querenda est viti origo wee must research the origin
all of sinne in the voluntarie motion of Instrum
nts whereby God hath lust y decreede that wor
which men doe vniustly; but the u wilt say, the
could not resist the will of God, I graunt it is tr
(said Beza) their will could no otherwise doe

Thus yf the will of man be constrained to d
al naughtie deeds wrought in this world, as Be
teacheth vs the man may purge him selfe of
finnes comitted by him and lay the charge vpon
God which constraineth him to worke the same
for as S. Austgline sayeth: no man sinneth in the
which he is constrainetu to doe by necessitie oth

of *Bucerus* and

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wise Beasts, fooles madman and Infants without Iudgment or Reason, should be guiltie of sinne in the behalfe, be hold now Reader the good Edification which thou may'st reape from Bezaes abhominable life & blasphemous doctrine against the goodnesse of God in making him the chiefe cause and author of sinne.

OF Bucerus an Dominican Frier.

CHAP. V.

Bucerus was a foresworne Monke Dominican frier Master to Ihon Caluin Infected with Luthers heresie, since with Zuinglius pestierous doctrine, which affirmeth with Caluin that Baptisme is not necessarie to Saluation, and that Christs Bodie is not reallie in the Sacrament.

Lastly he recanted these Errours and become a Lutheran agine, he Expyred his furthast braith in England, and at the houre of his death he affirmed that Christ was not the true Messias, but that wee should abide on other,

OF Carolaſtadius Priest

CHAP. VI.

CArolaſtadius Priest and Archdeacon of VVitemberge (who was the first of Ecclesiasticall dignitie in our time which Ioyned himselfe to a Sacrilegious wyfe by the persuation of Luther) was banished out of all the Iurisdiction of Saxonie and thus contemnead both by Catholiques & Lutherans for his vnGodly Imperhectiōs he

Carolaſtadius lines

he was the firſt renuer of Berengarius herſie in our
time Luther in Colloquens Menſalibus, fol. 367.
and Eraſmus Alberus Lutheran writ that he was
taught and poſſeſſed with a Deuill,

OF ecolampadius monke

CHAP. VII.

O Ecolampadius a foreſworne Monke did
Sacrilegioſly againſt his 3. Vowes of pou-
ertie, Chaſtitie, and obedience loyne him ſelfe to
a wife and laſtly for punition of his Sacriledge
was found dead in his Bedde and as Luther ſayeth
he was killed by Sathans fire darts others affirme
that he was put to death by his Sacrilegius wyfe
others aſcertaine that he did kill him ſelfe with
his owen hande.

*SIR IHON KNOX life, the false Apoſtle of Scol-
land Extracted out of M. Nicoll Burns diſputation and
approved by other Oculare watneſſis which were
living in his teme.*

CHAP. VIII.

SIR Ihon Knox a renegat Prieſt of the Towne
of Hadintowne in Scotland was Incenſed with
the burning luſt of the fleſh, as the Prophete
Daniell did foretell, 12. 37. that all feare of God
and honour of the world ſette aſſide did thinke
no ſhame at all to polute his Fathers bedde, in
cōmitting horrible Inceſt with his owen Mother
in

OF Iohn Knox Magicall

in our
367.
he was
in lawein an cordnexit who being Excōmuni-
tated by his owen Bihope for such an horrible
crime, did in despight by his Bishope and censure
used against him, foresaixe at once his Priestly
dignitie and fancement with the Catholique Re-
ligion and so be come an heretique.

e did
f pou-
elfe to
ledge
ayeth
firme
wyfe
with
Scol-
and
e
owne
with
hete
God
inke
e, in
ther
in

Thus as S. Paul sayet. 1. Tim. 1 io hauing ban-
ished away good conscience from him selfe did
make shipe wrake of his faith, which loose of
conscience and corruption of life is alwise the be-
ginning of heresie.

After that he did foresaixe the mekenesse of
Pristhood, he become a cruell actour and conspi-
ratour of the Cardinall Beaton's deatd which was
cruellie Murthered by our heretiques first plāters
of this carnall Gospell in Scotland, when the
Castell of S. Androwes was taken from our here-
tiques which did hold the same by force Against
the Queenes Maiestie, Knox with the rest of the
heretiques conspiratours of the said Cardinalls
death, were also taken by the frincemen. and
condemned as Slaues vnto the Galleyes.

Knex at the last by some quyet conuoy being
sette at libertie from Galley Slauene went vnto
England where he did lerne the artie of Necrom-
ancie for better aduanceēt of his carnall Gospell

The Earle of Murray in the meane seacn ceing
in England, Knox did enter in conference with
him at S. Pauls Church in London, where he did

per

And incestuous life

persuade the said Earle that God had chosen him to be King of Scotland to Roote out Idolatrie, Establish the light of their Gospell and that he as a new Iosias should mantaine and defend sir Iohn Knox the new Helias against all Catholique Pastours which he called the Priests of Baal, and likewise the Queens Maiestie which he Nicknamed Iesabeli.

VVhich things to performe and atchieue he sette out his booke Intituled, the blast of the Trompet against the Regiment of weemen attempting therely to spoile the Queenes Maiestie with all ther pesteritie of their Regall Diademe and heriatle of the the Kingdome of Scotland & so at one time did Endeouore him selfe to Plant a false Renigion for a true and to Install an vnlawfull King for an lawfull Princeesse in the Realme of Scotland.

This was the Sound Intention & whole drifte of this false Prophete with the rest of his seditious Ministers to ouerthrowe the Spirituall and temporall Estate in the Realme of Scotland at one time.

This forelorne Priest retourning from England to Scotland againe did persuade a Married woman with her daughter to foresaie her husband to follow him, and thus shamefullie, Sacrilegioufly, and Incestuoufly, seale and proper fruits of their Carnall Gopell.

After

OF Iohn Knox Magicall

After the death of that adulteresse he being an
olde decreeped Priest at the pits brinke he did ryde
pon a prettie Guelled horse with his Silken
carfe adorned with an Golden Ring & Pretious
stones, as yf he hade beene a young Springall and
yanton youth: an Euident Signe of an meere
worlding full of bold presumption & Diabolicall
pride

He did also wooe an Gentle woman of the house
of Ochiltrie to Marrie in this princely forme, and
Enchant her so by his Deuillish Arte of necrom-
ancie that he did appeare to this young Gentle-
woman not in his owen shape, an olde decreeped
Priest, but as a young Strypling most beutifull to
beholde & site to fight courgiouly in Venus fiield
and so did Incense such an disordained loue in hir
heart towards him selfe, that she could nowise
liue or take repose without his accursed Societie.

All the world beholding her to be a beutifull,
braue and pleasant Damosell, and Knox to be but
an olde decreeped priest of an base and obscure
condition and of Ignoble blood, they could not
Ascribe the cause of that vehement affection.
which she did beare to such decreeped Priest but
his Dueillish Arte of Sorcerie or Necromancie.
whereby he did bewitch the young Gentle woman
in such fashon that she could not behold the shame
and disgrace, which she did Incurre, when she did
linke her selfe in Marriage with such a renegade

Priest

And Incestuous life

Priest and Ignoble person as Knox was in verie
deede.

The progresse of his life did shewe these things
to be most true when an young wōan in the Lord
Ochiltrees house almost did loose hir life for feare
when she did Espy thraugh an clift or bore in the
doore Sathan in shape of a blacke men in quyet
conference speaking with Knox, which was the
blacke Doctour and Master of Schoole whome
fro he did learne his lesson, as much in Sorcerie
& Necromancie as in the Preaching of his carnall
Gospell.

A Gentle woman worthie to be beleueed in this
behalfe did see Knox face toure in his necke durin
ng the time of his Preaching in S. Gils Church
Edinbrugh as truly She did relate vnto me.

As the Arrians did not skare with the Doctrin
of Arrians when he did shute his Entralls in th
Iacks with the loose of his life publicly: Euen
the puritans are not affrayed at the doctrine o
Knox which was damnad by God with such
Monstrous prodige as the doctrine of Arrius wa
in ages long before.

Lastly when he at the houre of death did assu
his Bretheren that the olde Religion should ari
again, they saide that he did but dotte and rau
in such speeches as a man be straught in mind
Answerred to them saying: to the end you ma
beleue such things to be true as I haue foreto

yo

Ministers naughtie

verie you, goe you Incontinently out of the house
where I doe lye and when you retourne in againe
things you shall find my words to be confirmed with a
e Lord prodigious signe after they had performed his will
r feare in this behalfe as he had desired them to doe,
in the Enttring in the house againe where they did
quyet leave him giuing vp the Ghost, they did find all
as the lights Extinguished and Knox him selfe lying
whome old dead on the floore and his face tourned in
orcer in his Necke. This is the prodigious end which
carnal his forelorne Priest did make most worthie of his
deserts.

in this The young man which did serue him vnto his
e durittter end, did, relate all these things to a Gentle
urchman of Estate worthie of credence which did
cherse these thinga as most true vnto his frinds as
octrin they are recited abue.

in the
Euen F M. Ihon Craige a foresvorne Dominican frier Minister
trine of
such
ius wa
to his Maicstie.

CHAP. IX

d affur
ld ari
nd rau
mind
ou ma
foreto
yo
Maister Ihon Craige apostata Frier Minister to
King James the sixt of Scotland, minded to retu-
rne to his Monastrie (being at time in Italie)
or laike of Moyen, after he did foresaike the same
onfesseth that the Deuill in the shape of a blacke
ogge meete him passing through Italie with a
ursefull of Gold hanging at his Necke which he
did

And Magicalllines

take from Sathan. So by the helpe of Sathan he
did continue in his apostassie and heresie of our
New Gospel to his liues end. Nicol Burne in his
disputation against the the Ministers of Scotland
cap. 34. pag. 175. for good angells did neuer
apeare in the shape of Doggs or Baits, as the Deuill
haue doue seuerall times as wee Read in the liues
of holy Saincts. but in the shape of men Genes. 18
2. 19. 5. Iosue 5. 13.

*OF vellax one of the first Preachours of this nerue Gospel
in Scotland.*

CHAP. X.

This willox was a Necromancer (as Nicoll
Burne reporteth) whose sonne did reas
the Deuill Doctour to the Ministers of Scotland
in Arthurs seate not farrie frō Edinbrugh, whe
re first they did Preach their Gospell. Burne in
his disputation against the Ministers of Scotland

CHAP. 21.

OF Paul Mephen an other of the first Gospellers of Scotland

CHAP. XI.

This Paul Mephen was a man more like cruel
Souldier, a man of warre armed with h
Pittles (as the Ministers of France weree) the
then like one of the simple Aposthes of Christ, the
man whole consecrated to venus Game & feeding
of his belly God, & nowise adorned with Chastit
and sobrietie, which are the cheefe ornaments
the true Desciples of Christ Burne Ibidem
Chap. 22. fol. 102.

Ministers naughtie

OF *M. James Larvsonne*

CHAP. XII.

MAsteer James Lousonne Minister of Edin-
burgh being banished for conspiracie aga-
inst the Kings Maiestie did make his finall end in
Deuill dispaire, Incalling Sathan for his helpe, with fore-
e liues saiking of God.

OF Deane Adaam, heriote.

CHAP. XIII.

DEane Adame heriote Chanon and Renegate
Priest, fominh at the mouth did fall doune in
the streete where he did walke, that he hade not
so much time guen to him by God as to cry for
mercy and grace for remission of his sinnes,

OF Reader in the Church of Edinbrugh called Drūmond

CHAP. XIII.

AN Reeder in the Church of Edinbrugh cal-
led Drūmond Alias Doctour Handie being
sette vp in the Chocks (for punition of his rioto-
e crueltiesse, and abusing of bodie with weemen,) at
the Marcat Crosse of Edinbrugh, he did stobbe &
the xiiij him sette to the deatd before all the people to
Christ, the Imitation of Iudas, which did hing him selfe
after he hade betrayed his Master Christ.

OF Ihon Coynsse Reader in the same Church

CHAP. XV.

And Magicall liues

I Hon Coyneffe Reeder in the Church of Edin-
burgh in Reading the praiers one day did sud-
denly cry out with a loud voece: I am condemned
after such desperate words being caried home to
his house and admonished, that he did not know
well what he hade saide. but to haue recourse to
the mercies of God, he answered that he did know
very well what he hade saide- and that mercies
doore wes shute vp from him and he did end this
mortall life the Imataion of Iudas.

M. Thomas hebron Minister and Necromancer.

CHAP. XVI.

Master Thomas hebron Menister and Neer-
omancer in East Lawdian, a litle be fore
the houre of his death seated in a Chaire in
the Church yarede at his owen dsire was suddenly
killed by a horrible Tamplst, which made the
Church to shake in such fashion that it was neer
eby ouerthrowed to the ground. This was the du-
rewarde which he did receiue from Sathan his
Mister for hus suruice made in a false Religon.

OF M. Thomas Ramsay Minister of S. Androwes.

CHAP. XVII.

MAfter Thomas Ramsay Minister of
Androwes did suffer that publicke sham
in the time of his Preaching before all the peopl
that his face did tourne in his necke to the Imitat
ion of Sir Ihon Knox likewise he did openly pro
fesse that Knox, their false Apostle was (prim
Genitu

Ministers Naughtie

Edin. Genitus Diaboli) & that him selfe was (secundo
d sud. natus) a litle after he did yeelde vp his furthast
mned breath in dispaire to the Imitation of Iudas pro-
me to Imitator to Christ.

know OF M. George Hay parson of Raphen.

CAAP. XVIII.

know M After George Hay Person of Raphen be-
ercies ing altogether dedicated to his gluttonie
d this and dronknesse (as the most pairt of Minister,
re) which is the dayly seruice of their belly God
o confirme this New Religion with a Miracle
correspondent to the same, he did suddtuly giue
p the Ghost in discharging his belly vpon the
Neer backs to the Imitation of olde heretique arriue,
e for which did deny the diuinitie of Christ, as the
ire in Puritans doe when they make Christ, a the Priest
ddenly in his diuenitie as will as in humanite for so ot
de th must be a God Inferior to his Father & not Equall
s neer with him in deitie when he offreth vp hōnour
the du omage seruice and Sacrifice to the Father, and
han hi onsequently as a poore creature, because there
gon. au not be a true God but one.

vvres. OF M. Patrike Lindsay Minister of Kelly in Angus.

CHAP. XIX.

r of M After Patrike Lindsay Minister of Kelly
sham in Anguse at the houre of his death did cry
peopl ut with words of desperation that he was perpe-
Imitat alie condāned to hell fire, who being admonc-
nly pro hed of the Brethdren that he should desist from
prim
Genitu
fuh

ministers Naughtie

such words of desperation, for so much as these words wold cause great slander to the Religion and wold moue the people to like the worle of the same, when they should see the Ministers thereof to die them selues in dispaire, he answered that they were also surely condemned as he was, and yf he had knowen before that Sathan should haue had such power in the world as he did know him to haue at that time amongst the Ministers that he should neuer haue troubled him seife to haue serued Christ in this new Religon as he did in former times thus he did goe hence in dispaire to the Imitation of Iudas prodir to Christ for Euen as Iudas did betray Christ deliuring him with a kesse to the Iewes, so the Protestants and Puritane betray Christ in abolishing his hōonour true worships and Religion, to Establissh their heresies vnder pretence of true faith in Christ, this is likewise one of the chieftest causes wherefore calum did loose his life, being ouerwhelmed in the horrible Gulfe of deepe dispaire.

OF M. David Blacke minister of kelly in Angus.

CHAP. XX.

MAfter Dauid Blacke Minister of Kelly in Angus (after the foresaide Patre Lindsay drinking at the wine in dundie and hauing the cupe at his lipps yet before he could talke of the same God did sumond him to compeare before the fearefull Iudgment. heb. 9. 27. by death

whi

And magicall liues

which did beraue him so suddenly of this mortall
life, that he did obtaine not so much time & space
from God as to cry for mercy and grace with
remission of his sinnes. Therefore lette vs not
followe the Example of the Ministers which are
dicted to the Seruice of their belly God, least
Perhaps wee make such an vnhappy end as these
haue done which wee haue recited before: but let
vs praie with the Catholique Romaine Church
in hir litanies from sudden & vnforeknown death
the Lord deliuer vs.

OF the Minister called Killoch.

CHAP. XXI.

After Nicoll Burne in his disputation Chap.
22. writteth that the Minister called Killoch
did murther his wife and put hir to death, but he
sheweth not whether it was for adulterie, or yet
that she did know anie secreete point of Ne-
romancie in him, which he feared she should
disclose. so how euer the matter be there is one
thing sure that Sathan had power ouer him when
he perswaded him to Murther his owen wyfe
Expresly against the Cōmandement of God.

OF Ihon Baxter Minister of Innernoth.

CHAP. XXIII.

Hon Baxter Minister of Innernoth with in the
shiredome of aberdine after his preaching in
sunday went to an aile house which was James
Sals and there Exchanged his Strumpet which

Ministers Naughtie

he did peruse as an harlot before, with an mans wife called willame Rossie by Name which wyfe he did abuse in adulterie vnto her dying day: lastly he was found killed vnto the death in his owne door, and noman did know him who did kill the Minister, a death foresuith which was a Iust reward for such an adoulterous life: because all their good workes are but deadly sinnes it is as all a like to sleepe with his Nighbours wife as with his owne to Giue almes to the needie, or to spoile a poore man, for all their good workes are but deadly sinnes as is taught by them.

OF Ihon Paterfonne Minister of alfurde.

CHAP. XXIII.

I Hon Paterfōne Minister in Allfurde did Ioyne in Marriage Ihon Tamsōne a man duelling in Achintoll, with an woman calle Elzabe Roberfonne in one sunday and nixt wednisdā the after did disolue the said Marriage contracte in the before, and Married these tow persons to othe thew tow tuantie dayes thereafter. so that their Marriage is nothing eles but open adulterie, for Christ sayeth whosoever taketh the womad deuore from her husband, althought the pairtising is made for respect of adulterie. yet he which Ioyne the him selfe to the woman diuerced cōmitte adulterie. Mat. 19. 9. 14 our Ministers thinke shame to Mareris one man to 3. or 4. wives after on other all liuing together as the Laird Balquhæe may be a notable Exmples of our day

And magicall liues

So the Marriage of our Newe Gospellers be
deuided in 3. kinds according to the practiese of
their Church, that is in Sacriledge Incest, and
adulterier in Sacriledge as when Luther, Knox,
Craigie, and other suchlike foresworne Monkes
Priests and Friers Ioynd them selues with anie
woman in an Sacrilegious bedde against their
vowes and promise made to God. 1. Tim. 5. 11.
Incest as when they Marrie within forebiden de-
grees as Sister and Brother Bairnes lying in their
own blood adulterie when an man thiketh the
woman which is deuorced from her husband as
wee haue shewed aboue mat. 19. 9.

OF Dauid Straitone minister of Colstane.

CHAP. XXIIII.

Dauid Straiton Minister of Colstane after he
had beene in anay assemblie in Aberdine
coming home by the wae become Madde and
in that raging madnesse did loose his life by
the way in Kincarne.

This was the fruite he receiued of their sinodoll
decrees set out against afflicted catholiques to be
spoiled of the Knowleog of God and of him selfe
at his finall end when had most to doe with the

OF Duncane Dauidsonne minister.

CHAP. XXV.

MAfter Duncane Dauidsonne Minister and
Persone of the Church of Rethe did loose
his life in the like rage, which was a just punishment.

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of God, for somuch that he did take in Marriage an othermans wife Called Ianet forbes during the life of her first husband Laird of Auchinhoofe & and Auchinhoofe did take to him selfe a Sister of the Laird Aberzeldies as his wedded wife, but in deede in both the Sides it was manifest adulterie. So that by the Ministers lawes oppen adulterie will approoued as lawfall Marrirge.

This is the light of their Gospell which can not distingish the ane from the other that thing which is of God, by that then which is of Sat^r. n.

OF Ihon Stroquhane Minister at the Church of Keige

CHAP. 26.

Ihon Straquhane did confesse to an Gentle man who did relate the same to me, that Sathan did appeare Vifiible to him a long time before his death, and chiefly in his bedde where Sathan did almost strangle him so that lastly he did loose this mortall life in a Rage without any knowldge of God or yet him selfe, This is a great curse of God when a man becometh witleffe at his latter end when he hath most to doe with the same.

OF M. Ihon Messer Minister of Melliecke.

CHAP. 27.

M. Ihon Minister of Melliecke for taking of a young childs brotti tooke a litle Child of 7. yeere olde and drewnd him this was the crudslitie he vsed to a witleffe creature likewise he hade a litle blacke dogge that folloed on his

And Magicall lines

the space of ane yeere, some tim it wold Roeke the crndle, and when he wold be at his supper it wold sitte at the boord with him he on the on side of the chandler and it on the other, and when he yeede to the watter sayde, called ythen to his prayeis, it euer accompined him. also Golden Chainzie being taiken away theifteously, the some Minister to obtaine the same agane did put an Cocke vnder an Caldron, Inquiring from the Cocke hath this man taiken the Chainzie, he did speare rund about vntill the time the Cocke did craue when he was Named who did steele the Chainzie.

To shewe that this Cocke was Sathan it is Euident, because that a naturall Cocke hade no wilte nor vnderstanding to Declare where the Chainzie was. Likewise the Laird of Haddoch who was present at this Reuelation of Sathan did Incontinent loose naturall wits and become bes-traught in mind and did a litle after loose this mortall life.

OF M. Thomas Andersone Minister at the Church of Glasfe

CHAP. XXVIII.

Master Thomas Andersone in an assemblie in Elgine being persued in the Chanrie Church by some of his Bretherē, as it was presuppoed to make a sacrifice of him to the Deuill he saued him selfe on horsebacke by speede of foote, his

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boy being trken by the said Ministers was neuer
seene againe, the Lord knoweth what they did
with him.

OF M. Androw or then M. VVilliam Dalachindore.

CHAP. XXIX.

THis Master Androw Dalachie Minister of
Achindore being persued by some of his
Bretheren in the same Chantie Church of Elgine
being bereft of his Cloake sword and his be hing-
ing sleaves did eschape him selfe out of their
hands at that time, and for hastinesse to saue him
selfe did almost drowne him selfe in the watter of
Spey, & after his arriuing home did take bedde &
in few daves thereafter did loose his mortall life.

OF M. Alexander Dowglas Bishoppe of Muray.

CHAP. XXX.

MAfter alexander Dowglas Bishoppe of Mur
ray Being diseased in his bodie could not
obtaine his helth vntill the time aprotie young
wench was brought to him at his owen desyre to
conforte him in his sickoesse. and afaer that was
found with bairne, he did persuade a friend of his
to accept of the Childe as his owen to saue him
selfe from that point of dishonour.

This same Bishoppe being absent from the Towne
of Elgine his owen wyfe and his Brother M. Gauin
Dowglas did see Sathan keping the Bishops studie
in his absence, who was supponet to be his Doc

And Magicall lines

never tour. in his presence, as he was to Luther before
did him.

The said Bishoppe is full of craste and deceite which
he practised both agains Catholiques and Protest
tants, his pride is Intollerale as he did chiefly shew
when he wold nowise be content with his Brother
Gavin vntill the time he did cry him pardon sitt-
ing vpon his knees in the Councell house fore a
litle disobedience, which truly weighted in it
selfe was no fault at all his malice licheoie, and
Gluttonie are Euident to world, which are the
proper qualities of a profaine Bishoppe meete for
the protestant Religion.

OF M. Bartholl Robertsonne Minister of Rynie.

CHAP. XXXI.

M After Barthole Robertsonne Minister of
Rynie for the time, made a wifes Testam-
ent after she was dead, more for her husbands
Cōmoditie, and his owen then Iustice require, in
causing his owen man with fained voice to speake
be hind the Dead wyfe, as it had beene the wife
her selfe for Inch distribution of her Goods as the
Minister had Informed his owen man to say.
This trecherie was prouen against him, and him
selfe depriued. he made no conscience likewise
to abuse Ihon Baxters wife in Elgine by his adul-
terie. and when he wes reprooued of that dishones-
tie he answered and said that he played but a litle
wanton ticke, and gaue her but a Checke by the

Ministers naughtie

way. Beholde the fruits of this new Religion without anie Conscience before God or shame before man there be tow Reasons wherefore they account no thing of mortall finnes; the first is that a man hath no free will and Inherent grace to resist such tentations, but when the tentation cometh they say that they must yeelde vnto the same of necessitie because the Comandments of God are in possible to be kepet, & chiefly this commandments, which is concerning the concupiscence of flesh. The second Reason is as they say, that for the respect of faith which they haue in Christ, neither the sinne of Adulterie, homicide, thifte, or anie other deadly sinne is Imputed to them as deadly finnes but as veniall and Euen in the meane time that they are Iniust and full of such mortall finnes in them selues that they are made Iust by the Iustice which is in Christ apprehended by their faith. This in the doctrine of all Protestants, and puritans, and Cheefly of the Puritans see caluin lib. 3. Inst. cap. 2. sect. 2.

V Vee may adde the thrid reason which is as they say. that they are not bound in conscience to keepe anie lawe that is Either of God or man, but that they are made free from all Lawes in their consciences by theis faith in Christ and libertie of their Gospell. so you may see how their life and doctrine goe soundly together accordinh to the heresie of the libertins, which haue no Religion. Indeece, but an outward shewe of fained Godli

And Magitallines

hesse Euen in their most zealous profession to
decrue the world.

OF Makovly Minister at the Church of Kinnimore.

CHAP. XXXII.

Mackowly Minister at the Chuch of Kin-
nimore, the Cōmunion being Ministrea-
Ministreaed to the people, saide to some of his
friends, Elders and Officers of the Church that
there was a Rosted Goule in the Ailehouse and
Asmuch bread and wine after the Cōmunion as
was necessarie to eate and drinke with propertion
to the same, so at the Ministers persausion they
consumed the Goose with the Cōmunion bread &
wine which were resting after the action in the
Church.

Now I will aske of them yf they hade faith in
Christ when they did eate the rosted Goose with
the Cōmunion bread and wine, which did rest
after the action as they hade befor? then I say that
they eate Christ by the same faith as really with
the rosted Goose and Cōmunion briad and wine
together as they did before with the Cōmunion
bread and wine alone, for somuch as faith Reach-
eth it selfe vp to Heauen to receiue Christ there
sitting at the reght hand of God the father, and
not to the Cōmunion bread and wine to receiue
him there with a corporall mouth within the
compasse of their Sacrament, according to their
doctrine.

Yf they will reply and say that they hade faith

Ministers Naughtie

habitually and or actually in Christ, because the dead Elements (that is the roasted Goose with the bread and wine) could not stirre vp their faith actually to beleue in Christ, without the word Ioynd to them to quicken them as the soule doth the Body.

Then I will thus argae aginst them yf the Minister in the meane time they did eate the roasted Goose with the bread and wine Ioynd the word to the dead Elements (that is to the roasted Goose with the bread and wine) to quicken them as the Soule doth the Body, saying Bretheren in the Lord, you must recall to memorie that Christ did shedde his blood vpon the Crosse for remission of your sinnes & sitteth presnly at the right hand of God and from thence shall come to Iudge the quicke and the dead, who likewise hath created & ordained this roasted Goose with the bread and wine to nourish your Bodies corporally, as the Body of Christ nourisheth your Soules Spiritually eaten by faith. They must confesse that they receiue the Bodie of Christ as truly by actull faith in Eating the roasted Goose with the bread and wine as they did before with the bread and wine alone.

For so much as their faith is als free to goe vp to Heauen to Christ their Spiritually in eating the roasted Goose with the bread and wine, as it was in receiuing the Cōmunion bread and wine alone before, and no more stay made to faith to Exercise her office in their action then in the for-

And Magicall liues

mer vnlesse they Graunt some vertue to be in the
Comunion bread and wine, which maketh them
to receiue Christ more Effectually then is in faith
it selfe, which thing they will neuer graunt, be-
cause that all the Purians affirme that there is no
other receiuing of Christ but only by faith in a
Spiritual forme without receiuing of him in the
Comunion bread and wine with corporall mawth.

Thus you see Euidently how there is no differ-
ence. Indeede betweene theire Comunion and a
prophaine banquette prepared in a Tauerne or
Inne for the corporall Sustentaion of men, or a
Iewish Comunion, which is without all vertue &
grace to cure a sicke Soule, for they agree all in
that point of Religion that Sacraments giue no
Spiritual vertue or grace to the receiuer, but that
all vertue and grace of Iustification and remission
of sinnes are only obtained by faith in Iesus Chr-
ist, and not by the Sacrament or good workes.

Now to conclude this purpose wee affirme that
their faith is as Effectual and true in Christ when
they eate the roasted Goose, as it wee when they
receiued the Comunion, so wee say that they re-
ceiue Christ by the selfe same faith as truly when
they eate the roasted Goose Ioynd with the bread(
as is recited aboue) conclision that faith receueth
Christ as well with the roasted Goose as with the
Comunion braed. because Christs Bodie is no
more within the compasse of the Comunion bread
then

Ministers waughrie

then within the roasted Goose, but only in Heaven where faith gooth vp to receiue him as with they eate Christ in the Cōmunion bread Ioynd with the word, for faith and her office is Euenr wher a like free, therefore the fruit and the Effect must alwise be a like fore all vertue & grace is obtained by the action of faith, and not by the Cōmunion bread, as is taught by them selues.

OF M. George Nicollſonne Minister of Gairthly in
Strathbogy

CHA. XXXIII.

Mafter George Nicollſone Minister at the Church of Gairthly after that he did know Iurelie in an assemblee at Elgne in murray hade concluded amongst them selues to giue him vp in a Sacrifice to Sathan chiefe Doctour of their blacke diuinitie, he was so much affrayed of their conspiracie against him that Incontinent he tooke the flight from the synodoll assemblee to saue his life from such a tragedie prepared for him, and for the greater hast to runne away he hade almost loosed his lif in passing amasedly and rashly through the watter of Spey, and so soone as he come home to his owen house he went straitly to bedde wher within a few dayes he gaue vp the Ghest, which fighting in the agoie of death said vnto his wyfe, yf they Beetheren Chainge not their mainers and forme of life which they peruse, they will lastly make all such an end as the Reader friers

And Magicall lines

Frirs did before them This Miserable man by
these words did declaree to vs that the Ministers
did hōnour and worship Sathan with Sacrifice &
ouerthipe hōnour as the Read Friers did before
them, which by the cōmandement of the Pope,
with the assistance of Christian Princes were all
destroyed in one day, which forme of death (as
M. George Nicollōne did foretell) should fall
upon the Ministers for the like seruice made to
Sathn. see the historie of the Read Friers, other-
wise called Templiars in the French tragicall
histories of Belfora.

An faithfull woman which did heare these words
of M. Georges owen wyfe when he did speake of
the Ministers at the houre of his death did rehearse
them vnto me as I haue written aboue:

OF M. Ihon Knox Minister of Bally in Enzie

C H A P. XXXIII.

Mafter Ihon Knox Minister of Belly in En-
gzie one Spey syde being consecrated by
the Bretheren as a Sacaisice vnto Sathan in an
other assemblie at Elgine in Murray he tooke the
flight from the said assemblie to saue him selfe
from such daunyer, and for hast to Eschape most
made drowned him selfe in the watte, of Spay.
Sathan at that time could obtaine no other thing
of him but only did depriue him of an Eye which
he could neuer obtaine againe vnto his dying day
these that sawe him spoiled after the fearfull sen-

sen

Ministers Naughtie

sentence of the foresaide assemblie against him did
relate this historie vnto me.

OF M. Peter BlaeKeburne Bishope of Aberdine.

CHAP. XXXV.

Master Peter Blackurne Bishope of aberdine
is aceused to be witch and Necromancer
for four causes.

First for so much that he hath a Clocke so En-
haunted and Charmed by witchcraft that whe-
so euer any Gentle woman did couer her selfe
with the same, she was Incontinently berefte wit-
loue of him, wherfore it was cōmonly spoken that
he did purchase to him selfe the Laird of Caskibe-
ns Daughter by his Enchanted Clocke.

Secondly there was a younhe wenche in Buch-
annochie which is within the Baronie of Gigh-
who was so bewitched that she hade no power to
peruse her Members Armes and Leggs, but was
Impotena in their function, wherfore the wench
hes Fathar did carie his dangter to the Bishope
Aberdine for the famous bruit he hade to cure
such diseases as other witches doe, to the end that
by his aide and crafte the maid might recou-
her health againe, which Indeede she hade confes-
red with the Bishope and vsed his crafte in such
behallfe; in the meane time she hade a vision whe-
she sawe viuely one Rauening Beast cast the sick
se vpon her, and an other Rauening Beast take
of her, that is one Deuill did cast the disease vpon

And Magicall liues

er and an other Deuill take it of.

Thirdly when the witches of the North were accused by the Bishope and other Ministers by the cōmission which my Lord Marques of Huntly had obtained from his Maiestie to this effect, some of the wtiches did answere to the bishope, and said, yf your life were also wold be yed in this behalfe as ours are you wold be found more familiare with Sathan then wee are.

Fourthly when an boy called william Read did spy in the Councell house where the Ministers were assembled in the Towne of Aberdine Sathan in shape of a blacke dogge, M. Peter Blackeburne Moderator for the the time did so Enchaunt this presaide william Read to end he shuld not reuele their secreete confence with Sathan that the boy did loose his naturall wits and became a foole, and likewise did neuer ritorne to his netiue coun-try thereafter, as you may see in the life of M. william Roberrsonne Minister of Tarland in Cromare more at lenght.

Moreover his vngodly vsurie is known to the world which taketh 15. Marks for the hundreth yearly which is a Iewish forme of dealing against Christian.

OF M. Villame Robertsonne Minister of Tarland

CHAP. XXXVI.

Masters V Villame Robertsonne Minister at the Chuch of Tarland in Cromare went to the presbiterie of aberdine with his boy called wil-

Ministers Naughtie

liamé Read, which being in the Councell
House quyetly, did see Sathan in forme of a bla
cke dogge & retourning home againe did speair
at his Master what such an blacke dogge it was
his Master vnderstanding that he sawe the blacke
dogge, Incontinently directed the boy abacke to
M. Peter Blackburne Moderataur for the tim with
a Mistiue letter, when M. Peter vnderstood the
truth of the mater as is reciteh aboue, he did In
contiently cast such witchcraft and sorcerie vpon
the boy that he did loose his naturall Witts, and
euere since did remaine a foole, and did neuer re
ourne to his natieue Countrie.

OF Ihon Durie Minister of Manrosse

CHAP. XXXVII.

IHON Durie a foresworne Monke being
Edinbrugh for fundrie of his owen affaires
wife went vp vnto his Studie where when she
Sathan like a blache man lying on a lowe Bedde
the Struddie, she was so perturbed with such
feare and tentation of Sathan that she did stricke
her selfe with a sharpe knyfe in at the shoul
Ribbs so that all the Neghbours did dispaire
her life, which Neuerthelesse she did not loose
that time Ihon Durie being retorned home
Excuse the matter said that the peapll should
Interprete that fact of his wifes in an Euill pain
because that God did prmitte his most holy
uants to be tempted with Sathan. it is true
God permitteth Sathan to tempt and Exercise

And Magicall lines

ncell holy Seruantts as it is written of S. Anthon, S.
bla Hy!arion, and manie others, but not to be over-
eaire herowen with Sathans tentations, as Ihon Duries
was wife was which was a manifest taken that Ihon
lacke Durie was a Necroamancer and familair with
ke to sathan, to haue him so familiarly laidvp vpon
with his law beedde in his Studdie, and that Sathan
d the made power oner his wife, when at his persuation
d In and tentation she did Endeuore to kill her selfe, as
vpon these who did see this Miserable woman in this
, and light did relate vnto me.

er rec *OF M. Thomas Meluine Minister at Kindrimie*

CHAP. XXXVIII.

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M after Thomas Meluine Minister at the
Church of Kindrimie being in his Chalmers
conference with Sathan his wife perceiuing the
ame was surprised with such a horrible feare that
he Incontinetly become madde and bestraught
in mind, which thing being truly knowen to him,
or excesse of feare that his wife should reueale his
secrete conference with Sathan, he likewise be-
madde. him selfe & bestraught in mind. This
as the Iust hire which he did receiue for his
ruice made to Sathan.

OF M. Robert Cornuell Minister at Linlithgo

CHAP. XXXIX.

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M after Robert cornuell Minister at Linlith-
go being in his Studie his Eldest Doughter
ome to seeke a booke from him. to goe to the
choole, and because she saw a blacke dogge lying
open boord conferring with her Father, which

Ministers Naughtie

leapt of the boord at her entring in the Studdie & did hide him selfe from her sight, her Father bete her for temeritie & rashnesse to come so suddenly vpon him as she did by his Expectation. This you may behold how the Deuill is Doctour to the Ministers in teaching them their blacke diuinitie condemned by the Aneient Fathers long agoe.

OF *M. Iames Spading Minister and seruant to M. Thomas Straquhane Personne of Kincare.*

CHAP. XL.

M. IAMES Spading coming an Sunday to the Church of Lumphanan and pasting ouer the watter of Die in the Coble of Kincarne the Deuill apered vnto him accompaing him the space of tow myles, caused him retire back to the Persons house, and at his backe coming wol haue kessed the Persons wife, being refused of his desire kissed an wench in the house, and Incontinently thereafter he became madde and raging by his mind, bestroode an Oxe of the Persones which he ranne to the death so that the Minister in his rage and the Oxe did both die at once. This was the due rewarde which he obtained for his obedience to Saahan.

OF *M. Arthur Fithie Minister of Interkillervye*

CHAP. XLI.

VVHEN Certen witches. 1605. yeere were accused and burined at Brighthelmston. M. M. they affirmed amongst other things that M. M. is a witch. arthor to say

And Magicall liues

Arthour Fithie Minister of Inner Kiffowe assisted with them when they consulted with Sathan, and Exercise their crafte.

Thus you see how the proper fruits of the Ministers is to be Necromancers or witches to lerne their lesson by conference with Sathan.

Moreouer when some Ministers and Gentlemen were drinking in Tauerne Sathan came in to them in the forme of a blacke dogge, this same Minister Fithie tooke an shoulder of Mutton out of the plaite before the Gentle men and did cast the same in the blacke dogges mouth which suddenly went away with it, therefore a Gentleman did say vnto the Minister Fithie what was in your mind to cast the roasted Flesh which was ordained for vs in the Deuills mouth, might you not haue giuen him rawe Flesh, seing that there is fire innough in Hell to rost the same behold here how Sathan is not only familiar with ther Ministers in their priuie Stndies, but also in open Iñs before the whole world.

*OF M. Androw Ogstoun Minister of the Church
of Canesby in Cathnesse.*

CHAP. XLII.

Mafter Androw Ogstoun Minister of the Church of Canesby in Cathnesse dothe refuse so much a booke of Necromancie made by M. Michell I scotte that yeere of God. 1608. he is accused to be an open Necaomancer, that is to say a man which Consulteth with Sathan, to learne

Ministers Naughtie

Learne from this hellish Doctour the knowledge
of such thing as he thinketh Expedient or prof-
itable to his office or condion of his Estate

Of M. David Coluine Minister of Ferfoch

CAHP. XLIII.

M After David Coluine Minister at the Church of Ferfoch in Cathnesse, being so well whittled and drouke at night that he could not learne his Preaching for the Sunday following he was constrained to ryse out of his bedde long before day in winters Night to Studie vpon his text and Glosa thereof, in the mean time of his reading and Studiing vpon his books, come in a blacke dogge to helpe him, which when a young man of twelue yeeres olde his bedfollowe did espye, he was so amased at the sight of the blacke dogge that he beecome as it were benumbed of his senses and almost without all moouing and feeling. Neuerthelesse with such power as he had he made a litle signe with his hand (because he could not speake) to the Minister to helpe him out of such a staite as he had presently, whereof the like he neuer felt before, the Minister did nothing but mocke and laugh at the sillie Boy, in his great anguish and distresse, who seing the Minister looking at him he had recourse to God praying in his heart God helpe me Christ helpe me and a litle after his prayer made to God the blacke dogge went away, and the Boy be good to reproch the

And Magicall liues

Minister of his vncharitable deed that he wold
not helpe him in such a straite, the Minister answered
and said I beheld you to see what you wold
doe, the boy said againe you shall see what I shall
doe, so saying did Inuest him selfe in his apparell
and went away from the Minister, so that he wold
neuer be bedfollswē to him ageine.

This boy which did suffer this Iniure from the
Minister did declare to me this historie of him
selfe, after that he become a Catholique, and how
this Minister thereafter was possessed with a Deuill
that men were constrained to bind him hand
and fecte tosaue themselus from his furious Rage.

*OF M. Iames Read Minister at the Church of
Banchory on Dye syde.*

CHAP. XLIIII

IHON Cheyne seruant to M. Ihon Cheyne
Laird of Petphichie, being suspected to haue
taken away thift'ously a Golden Chaine from the
Laird of Petfichie, to purge him selfe of such a
launder went to Iames Read Minister at the
Church of Banchory on Dye syde for the famous
reporthe of his great skill of secreete things by the
Arte of his Necrmancie, how soone the Minister
hade receiued Eight Marks of Scots money for
his reward in this behalfe, he conuoyed Ihon
Cheye within a Barne or corne house with a Catte
to make a Sacrifice vnto Sathan and so sone the
Minister hade made round circle with ceten
inuocations of Sathan the Earth beganne to tre-
mble

Ministers Naughtie

tremble and Sathan a litle after did appeare in the forme of a blacke Moure with curled locks, the Minister Incontinent thereafter his arising out of the Earth did cast the Catte to him in a Sacrifice since did aske Sathan where the Golden Chain was, who did answere him with a low grosse voice as yf he hade beene spaking out of darke denne or hollow caue vnder the Earth, that the Golden Chain was in such a place where it was found in deede, Ihon Cheyne being put foorth of barme the Minister was much troubled to send Sathan doune againe to his former place, Ihon Cheyne was so affrayed at the sight of this Euill Spirit at that time that he appeared neuer to be will Satled in his naturall witts, but to hau a fouage and vild countenance and behaueour.

OF M. VVilliaime Pape Minister of Dornoch in Sutherland.

CHAP. XLV.

M After williaime Pape Minister of Dornoch in Sutherland ryding home from the Towne of Taine to his owen house in Dornoch, was so assailzred by the way by a multiude of Rauens that they did not only scratch his Body with their Clawes and Nailles, but also did rent and tear his apparell with their bills and becks, his wife asking him after his ariuing in the house, what should be the cause of his disarryment and trouble he answered, that it was a multitude of Rauens

which

And Magicall liues

which did rent his garments and scratch hodie
with their bills their furious rage in stricking and
beaking at him with such an Extraordinaire power
that with great difficultie he had saued him selfe
from the dint of their Clawes and becke? which
thing so soone his wife had related to their Nig-
hboues they did all suspect that such a multi-
tude of Rauens was a companie of Deuills, for so
much that such a skirmish or bickring of Raurns
against a reasonable man was neuer hard or scene
hard or scene before, and for confirmation of this
truth after such conflict he was so vexed & beaten
in his owen house by the same Rauens that he was
constrained to leaue it, and goe loge in an other of
his friende, which things shewe euidently that his
trouble and vexation was caused by a companie
of Deuills which had power ouer him, and not
by a companie of good Andells.

*OF M. Androw Anderson Minister of
Loth Sutherland.*

CHAP. XLI.

M After Androw Anderson Minister of Loth
in Sutherland being in the morning Studi-
ing on his books in his priue Chalmer, in come
one of his Schollers called Huchon Aikin to gette
a kenning of his lessone, and there he saw beside
the Minister a litle beacke whelp as it had beene
new whelped. which after the sight thereof did
with such speede retourne to the doore that he
did

Ministers naughtie

did breach his head and Incontinent thereafter
did ly bedde sicke the space of fourteene dayes
with continuall ratdring of his meate by vomite,
the Minister euer still Intysing the boy not to
disclose the cause of his corporall disease. This
was the yeere of God 1610. in the moneth of
Deember.

*OF M. Robert Bruce Minister first of Ediubrough
and since at Innernesse*

CHAP. XVII.

M After Rober Bruce Minister of Innernesse
the yeere of God 1608. was so vexed trou-
bled persued with Sathan in forme a blecke dogge
and some time in the shape of a colte or sole, that
could not know by what way he should soue him
selfe from his daunger, and beholding that his
Spirituell Armour of Preaching and Prayers
could Auaile him nothing in this fearefull assault
of this potent Ennemie, he had accoutse to cor-
porall Armour and force of mortall man, Neue-
thelessee sixe men in Armes mour watched this
miserable Minister nighuly, yet could not Emp-
etch this blacke dogge to oppen the doore Euerie
night wher M. Robert Bruce did abide, so that it
is likly that this frind chall passe him as he heath
done others or he leaue him at the last.

And the Ministers to collour this matter as
much as they could to shewe that this come not of
M. R. Bruce for their deseruing as yf their naughtie
naughtie

And magicall liues

Naughtie liues and hereticall doctrine were accep-
table to God, but by M. R. Abercromies and M.
Ihon Hamiltouens Sorceries and Enchantments
which did hound this hellish dogge vpon M.
Rober Bruce, to vexe & torment him according
to their desire. But this fond Inuention of theirs
is no thing else but a malicious detraction and for-
ged lye. First because M. Robert Abercromie at
that tim was out of this Cōuntrey in a Colledge
of the Iesuits built in the Towne of Brownsberge
in the Kingdome of pole. Secondly Catholique
Priests are accustomd by the power of God giuen
to them to cast Deuills out of possessed persons,
but not to send the Deuill to vixe any man as the
falsly alleadge. Thridly yf the Ministers haue the
true Religion and the true assistance of God (as
they falsly challenge to them selues) why doe they
not chaste away the Deuill by the vertue of God
for approbation of their new Gospell as Catholi-
que Priests doe for confirmation of the Catholi-
que Religion. But seing they haue noe power
ouer Sathan, as Catholique Priests haue, they must
cōfesse that they are but heretiques & the bound
flaues of Sathan, and no true Chaistians.

This blacke dogge at the last (as the euent did
shew) did transform him selfe in a familiare spirit,
which M. Robeart Bruce did call his God, for M.
Robert and his familiare spirit were scene confer-
ring familiarly in his Church about twell howres

at euen or midnight with great lightes in his Church, which theis familiare spirit of M. Roberts did furnish, for M. Robeat being but him selfe alon talking with this spirit did take no candles to his Chich for to cause such light in his Church as was seene M. Robert after long conference with this familiare spirit said to his friends and neighbours that it was God that came to teach him such heads of Religion as he should preach publicly to the people.

But the Godly Reader may coniecture what a familiare spirit this was that came to teach M. Robert about midnight by the histories of Luther Zuinglius the first Pillars of this New Religion which they reherse of them selues, as M. Robert doth presently of him selfe.

For Luther thus writteth of him selfe in his Booke of priuie Masses. *Contigit mihi semel sub mediam noctem subito experge fieri: et ibi Satan mecum cepit eiusmodi disputationem audi (Inquit) Luthere Doctor perdocte, nosti enim te quindecim annos celebrasse Missas priuatas pene quotidie. Quid si tales Missae priuatae essent horrenda Idololatria. Quid si ibi non affuisset corpus et sanguis Christi, sed tantum panem et Vinum adorasses, et aliis adorandum proposuisses, Cur ego Respondi, sum Vnctus Sacerdos, accepi Vnctionem, et Consecrationem ab Episcopo.*

That is to say. it hapned me once bout midnight to be suddenly awakned out of my sleep. There Sathan begaud this disputation with me heare me (sayeth he most Learned Doctor, Luther, Thou

knewest

And Magicall lines

knowest that thou hast almost dayly celebrated priuie Masses thise 15 yeares agoe what yf such priuie Masses were hoarible Idolatrie what yf the Bodie and blood of Christ were not realie there, But only that thou didest adore bread and wine, & offere the same to be adored by others. whome to I answered, that I was a Priest, and that I had receuued vnction, and consecration from A Bishope.

After these words Luther rehearseth all the argumets which Sathan did bring fourth to prooue that the Masse was Idolatrie, which argumets of Sathans the Protestants (as yet) peruse to day against Catholique Romaines to prooue after the Imitation of Sathan that the Masse is no thing els but plaine Idolatrie. And as Sathan did first call the Masse Idolatrie, so the Protestants and puritans as his disciples call the Masse Idolatrie as M. Roberte Bruce doth also but wee Catholique Romaines esteeme the Masse to be the much more holy, and diuine seruice of God, that Sathan doth abhorre the same, as he doth all other holy things Profitable to mans saluation as the cheefe author of all Idolatrie, and heresie to purchase the damnation of mans presently as he did In ages all before wee will let the Protestants followe after Sathan In this behalfe as they doe in manie other things, considering that no friendlie admonition can moue them to acknowelege their fault, and correcte

Ministers naughty

Corraete the same for their owen saluation.

Zuinglus the patriach of the Puritans writeth the historie of him selfe, in his booke intituled the helpe or soccour of the Eucharist. saying that a spirit came in the night and did teach him that Christ bodie was not with in the Eucharist or holy Sacrement really. but only tyepically or figuratiuely, as the thing signified as in the signe. he writteth also that he did not knowe whether this spirit which did teach him his lesson, was blacke or white.

Considering now that M. Robert Bruce doth followe the doctrine of Luther and Zuinglius in calling the Masse Idolatrye as Sathan and Luther did before him, and in denying Christ Bodie and Blood to be really within the compasse of the holy Sacrement as Zuinglius familiare spirit did teach him, what should wee surmise of M. Roberts familiara spirii, but to be of that same kind that Luthere and Zuinglius spirits were before night Doctours of darkness, and of the blacke Gospell, which leadeth sillie soules to euident perdition.

when M. Robert vanteth of him selfe that he sawe the Triunitie and Preache the same publcly to the people, wee should belue S. Ihon the Euangelist rether then a fauce glorioons lying heretique. for S. Ihon thus wreteth, *deu nemo vidit vnquam.* No man hath scene God at any tyme. this

And Magicall lines

he speaketh of mortall men Liuing in this world:

When it is writen that Moyses did speake face
for face with God as the frind with his frind, it is
not to be vnderstood that he sawe God or yet
spake with God personally at that time. therefore
it is said that he speake with God face, for face
because the Angel of God speake to him as an
Embaßadour in the person of God. for the Lawe
was giuen to Moyses by the Ministerie of Angeals
as S. Luke writteth in acts of the Apostles. And S.
Poul thelike to the Galatians. Gal. 3. 19. And whan
Moyles desyred to see the face of God, his diuine
essence or God in his glorie, God did answer to
Moyles, or reather the angell of God as his Embas-
sador in his person. *Non Poteris videre faciem meam.*
non enim vedebit me homo et vivet.

That is: thou canst not see my face. for no
mortall man may see me and liue, that is abiding
in this mortall life, he can not see me. than holly
M. R. Bruce did the Trunnite in this mortall life
and yf M. Robert will say that he wes Rauished vp
to the third Heauē, as S. Paul was, because he hath
no scriptur for proefe of the Rauissing, wee will
beliue him no mor than wee doe a lying heretique.

OF M. Ihon Chalmer Minister of Keith

CHAP. XLVIII.

M After Ihon Chalmer Minister of Keith
being a student in Aberine did declare a
fearefull vision which he did see to an other Stud-

ent

Ministers waughrie

Student called M. Georg Spence, which is now
Minister at the Church of S. Trule, the yeere of
God 1611. which vision was that he did see a
certain broad band going about from his Necke
on fyde to the ochefter hole on the other on the
which band was written. This is thy Condemna-
tion. After this time he was made Master Regent,
and since Subprencidall in the Colledge of old
Aberdine, and lastly Minister of Keith, at which
time he was so tempted with Sathan to beraue him
of his life, that he could nowise resist the vehem-
encie of Sathans tentations, thereafter declar-
ing his misterie to M. George Chalmor his Brot-
her M. George did conuoy him from Keih to
Aberdine and the did desire the Brethern to praie
God for M. Ihon, but beholding that all their
praiers were in vaine his frinds did conuoy him
from Aberdine to Cullen (where his good Father
did remaie to see yf there he might be freed from
Sathans tenations by his good Fathers praiers,
but as it was reporteth Sathan did vex him there
more thn before, and taken out of his bedde from
his wife did so trouble him in his Chalmer that
he could gette no rest at all, nor his wife thereafter
wold neuer consent to bedde with him againe.
Lastly he did retire to the Church a Kynth againe
and after he had married tow perons, with great
vexation of Sathan in his Pulpite, he desired his
hostage to haue his dinner in reddinesse within

And Magicall liues

A litle time. and in the mean season he wold goe
into his Chalmer to performe some quyet busines-
se he hade to doe, hes host beholding that he did
remeinne to long in his Chalmer from cōmining
to his dinner, he did knocke at the doore to desire
M. Ihon to come and take his refection: but the
good man of the house considring that M. Ihon
did make no answer at all, he and some of his Ni-
ghbours did breach vp the Doore of the Chalmer
wherin M. Ihon did remaine, which thing being
done at their first entriffe they did see the Floore
ouer runne with blood, and M. Ihon Chalmer
lying ouer a Chist on his brest his head hanging
downe and the blood gushing out at his throate.
which was cutted with his owen hand by the
persuasion of Sathan; These men considering the
miserable spertackle of their Pastour did suddenly
take him vp and sowe the cotted Srinnes of his
throate together, the gushing of his blood being
stayed, they did aske at him why he wold not
open the doore, who answered and said, that
Sathan wold not premit him to doe the same vntill
the time he did cutte his owen throate with the
sharpest knyfe he hede, and that Sathan was so
great a Philopher, that he did find out more Rea-
son that he should cutte his throat then M.
Ihon could find for the sauetie of his life.

Likewise an honorable Gentlman worthie of
reuerendence with a great multitud of Inhabitants of
the

Ministers Naughtie

the Towne did thts speake vnto him.

M. Ihon wee that are all assisting hire haue taken a great occasion of flaunder at such a cruell fact as you haue vsed in putting violent hands in to your selfe considering that you which profess your selfe to be a Spirituall Pastour and Guider of mens souls to Heauen, take the contrarie way to your selfe to doe against the Cōmandement of God by persuation of Satdan, therefore wee will desire you for the loue of God to tell vs the troth whether your calling to Preach the word of God and administer the Sacraments be lawfull or no, and take no feare to tell vs the troth in this behalfe because your life is loosed in this world without any hope of Releefe.

M. Ihon answered and said, allace our calling is neither lawfull nor good nor any wise approved by God, Then the Gentlman replied & said M. Ihon why did you abuse the people to leave their soules to Euident damnation out of the true way of Saluation. M. Ihon answered and said allace Sir the disordained loue of the world did mooue me so to doe.

The Ministes hearing that M. Ihon had denyed & his Religiō in this fashion before the Gentlman his Parishoners they were much scandalized at this fact, and therefore to repaire the honnor which they did loose by the denyell of their Religion. who was one of the most learned men among

among

amongst them all, incontinently they did bring
the artickles of their Faith vnto him and caused
I. Ihon to Swear and subscribe them against
his conscience saying vnto him what is this you
doing will you shame vs your Bretheren and
the whole Religion professed in this Countrie.

He confesseth likewise that all his Preaching
was for pride, vaine Gloire, hypocrisie, and out
setting of him selfe, and not for the Gloirie of
Christ and Saluation of mens souls, as the M.
Valter Smyth reporteth.

He likewise confesseth that he often times did
committe bougrie and the sinne of Soemie, and
when he did confesse such things his Bretheren
did nipe him to stay him from confessing of his
sins, saying quely will you shame vs all, M.
Ihon did answere to them saying: This is my case
& now but it wilbe yours nixe as you shall feele by
experieace herafter.

Vhen. 14. or. 15. Ministers were standing
withs Chalmer and Sathan in the midst of them,
I. Ihon did request all his Bretheren to chaste
away Sathan out of his sight, whose presence did
much affray him, but Sathan for none of their
requests and prayers wold goe away. because they
made no power to comand him.

Lastly Sathan did kindle such an fire wiehin
his bowells that he did request Earnestly the As-
sistantes to cutte a flite in his side & to powre in a
barroll

Ministers Naughtie

Barrell of cold watter to quench that in fernable fire, which did torment him.

V When George Dowglas Minister of Cullen, and M. Pattike Dargue Minister of Fordyce did come to comforte M. Ihon Chalmer in his Anguish and distresse, Sathan did so trouble and torment them, that they appeared to manie to be altogetherly possessed and vexed with Sathan as M. Ihon was before, neuer thelesse with lapps of time their feare and great trouble did some what decay.

Conclusion of this purpose. First good Reader you shall vnderstand and marke sundrie things in M. Ihon Chalmers former life.

First that he was one of the most leacned Scholars amongst them all, & so konwgainst his owne conscience.

Secondly that he was a proud vaine glorious man, an hypocrite, and bougrare.

Thridly that he and the Ministers hau no power to chasse away the Deuill from them selues and that none of them hath power to helpe o other.

Fourthly that he did cutte his owen throate, Iudas did hing him selfe at Sathans Instigation And not withstaning all these abhominable sinne and codditions, the Ministers doe openly preac in their Pulpits, without all shame, that he is of Gods Elect, but you must vnderstand him

And magicall liues

able he such an Elect as Iudas was before him.

Lastly to hide their Slauerie and subiection to Sathan their vsuall custome is to say, that Sathan is accustomed to tempt the most Godlie men that are and therefore no man should be scandalized with such a tentation as it befell M. Ihon Chalmer. But in that behalfe they shawe their great malice to deceiue Ignorant people whan they make no distinction betweene a Godly Christian, which ouerthroweth Satban in his tentation, and an vngodly Minister, which is ouerthrowen to the dead by Sathans tentetons, for Sathan did tempt Christ Iob, S. Paul, S. Anthon, S. Bernard and many other Godly men, which did tread Sathan and his tentations vnder their feete: But contrariwise Sathan doth tread vngodly Ministers vnder his feete by his dayly tentations as is evidently prooued throgħ all the discourse of our booke.

OF Maister Ihon Streatoun. Minister of Forese

CHAP. XLIX.

M. Allexand douglasse & M. Ihon Streatoun contending on against on othere for the Bishoprie of Mourray, M. Allexander Douglasse at the last by moyen of friends did preuaile against M. Ihon Streatoun, who seeing him selfe disappointed of his Intent. being loftrie minded, was seased with such a deep displeasure, and sadnesse of heart, that lastlie he did fall in a deadly disease & dispaire

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disbaire of this mortall life. he considring him selfe in such a disperat plight, and no remaide to be found for the sauetie of his life, then he did declare openly that secret which long agoe was lurking in his sorofull mind, and confesse openly that all things, which he did preach to the people were but decefull lye, and strong delusions, which forme of lyfe he did peruse against his conscience for loue of riches and preeminence in the eyes of mortall men as M. Ihon Chalmer which did cutte his owen throt did cōfesse before him at the howr of death, his wife likewise a bold chidding M. scould, who with her bitier taunts, did ofen tyme vex and torment him his continuall song therfor was, woe be to me that is thus troubled by an euill wife and an false Religion. his conscience did of strongly cheche him at that tyme for his leing hipocrisie in tymes bypast, that he did dispaire of Gods mercie for pte. hing of his heresies and deceaving of Ignorant souls, when friends exhorted him to crye for mercie frome God about he answered and said that God hade no mercie to geue him.

V When the Minister of Nairne called Ross came to see his Brother, and to confort him in his anguise and distresse, so soone as he sawe M. Ihon in such a disperat plight, he was surprised with such a horrible feare that his face did touren directly to his shoulder, not all together in his neck

Ministers naughie

as Sir Ihon Knox face did when he was preaching
in S. Geels Church of Edinburgh, a Noble Baron
whose name of set purpose I conceill, said when
he sawe the Ministers face of Nairne so tourned
away from his right seate, that it was the most
roughly fearefull sight that euer he did see or behold
with his eyes, when M. Robert Bruce did com to
comfort M. Ihon in his miserie, his wife said to
him Sir you knowe not who is here come to visie
you. who is that saietd M. Ihon? his wife answered
& said, it is M. Robert Bruce your good friend.
M. Ihon answered and said, he is the first begot-
ten of the Diuill away with him.

This is the friendship which is amongst here-
tyques and all other vngodly men, when they are
in dispaire of Gods mercie, with a certrine per-
suasion of there owen condēnation they hate most
these who were their greatest friends in this world
as a licherous man hateth to the extremitie that
stompet at the howre of death which with her
flattering words and gracious enterenement did
hold him continually in deacly sinne, curse and
maledectiōe of God, and so with her decetfull
pleasurs lead him pleantly to his eternall damna-
tion. so the greater there friendship hath beene in
the world with the offence of God, so the greater
shall there hatred be in Hell, because that each one
of them with there worldly counsell was cause
each one to othere of their owen Damnation.

And Magicall liues
How the Ministers did consult vvith Sathan in an
assemblie at Elgine a Murray.

CHAP. L.

M. Alexander Rason Persone of Spynie being in an assemblie with the rest of the Ministers at Elgine his wife called Boniman hauing receeued a Mistiue letter directed to the persone, she went to the councell house to deliuer the letter vnto him, but the rest of the Ministers wold not permit him to goe out to her, nor yet she to enter vnto him, wherefore she satte daune in the Church vntill the time they should come out of the Councell house, at last when they come foortd together she saw Sathan amongst them, which sight did stricke such a feare vnto her heart that Incontinently she become, madde & bestraught in mind and within ten dayes did loose her life thus you see how they consult with Saihan to learne their lessone from him both in secrete Studies and publique assemblies.

The Devils Preaching in the Church of North Berrique.

CHAP. LI.

IT is Euidnt to all notabe men which were liuing about Edinbrugh in the dayes of Chancellor Maitland how Sathan did Preach to an assemblie of witches in the Church of Northberique, where the Reader of Tranent was Clarke Register which companie of witches were a litle after execute by publique Iustice.

when

Ministres nauybeie

V When the Euill Spirite did Preach vnto them,
his apparell was conforme to the Ministers array-
ment when they goe to Preach, First Sathan was
Inuested with a long blacke Gowne standing in the
Pulpite in the shape of a Minister and since did
beginne his Preaching to the witches as the Min-
isters are accustomed to doe in theis or such like
fashion.

The last time wee did occupie this place (deare
Bretheren and sisters) our texte was of such a
paire of our Gospell whereof our Glosse was in
some measure to your Edification which thing
did mooue Chancler Maitland to laugh when so
euer he did beholde the Ministers beginne his prea-
ching as Sathan did, after the declaration of the
witches.

Thus each one may see how Sathan did Preach
in the Ministere Church in a Ministers arraym-
ent, in a Ministers Puolpite, in a Ministers forme
to shewe to all men, what conformitie, anologie
and proportion is betweene Sathan and Ministers
in the yrtering of their false Gospell.

Manie oculare witnesse there were which haue
seene Sathan preach in the shape of a Minister as
is recited aboue but no man can be found which
hath seene him celebrate the Masse in the form
of a Priest in a Catholique Chruch at one Catholi-
que Alter for somuch as Sathan darre not scosse
or lest, at the holy sacrifice of Masse, which is the
dinien

And Magicall liues

diuine seruice of God as he doth at the Ministers Preaching, which is a delightfull sporte & mocking stocke vnto him: but contrariwise, he persuadeth Luther by his sophisticall reasons to abolish the holy Sacrifice of the Masse as contrarie to his attempts, which Sathan wold neuer haue done yf the Masse had bene Idolatrie, as the Ministers Impiously call it, which Idolatrie is proper seruice to Sathar.

Of the Raging tempests vvhich Sathan stirreth

vp in the Aire during the time of Minister

Preaching and Assemblie

CHAP. LII.

D*ominous Nider Inquisitor* of the faith writteth in his booke Intituled *de malefais* CHAP. 4. that a witchman did confesse before the Iudge accusd in Iustice that when they wold desire any Tempest to be stired vp in the Aire they Incalled the Prince of Deuills by expresse words requesti^{ng} him to send some of his Inferiours to Execute their desire. & to obtaine their demand of Sathan they did kill a blacke foule. and cast it vp in the Aire in a Sacrifice to the Euill spirit, which being done, then the Euell spirit stirreth vp in the Aire some time such Boisterous winds as might pull vp great Trese by the Roots, and owerthrowe the tops of houses, some times such ligheings and fearfull shotts of thundar that they did kill both men and beasts, some times such stormes of haile

and

Ministers Naughtie

nd aboundance of showres that they did destroy
great part of the fruits of the Earth and wracke
the world with famine.

V Wherefore when all men doe see such
raging tempests in the Airre in the time the Minis-
ters doe hold their assemblies wee can conie-
cture no other thing but that such Effects should
proceede from the like causes, that is when the
Ministers in their assemblies Incall Sathan, hono-
ur reuerence, and offer vp some Sacrifice vnto
him to the end they learne from him in their
publique conference such things as they desire to
know of him both present and to come, and in the
mean time to confirme their bloodie decrees of
these Impious assemblies sette out against perfec-
ted Catholiques Sathan giueth a demonstration
of his consent by sudden stormes of haile & great
blasts of wind, which weast and destroy away the
fruits of the Earth.

All men doe see these thing by dayly Experience
when the Ministers doe holde their assemblies &
conventions, for the destruction of Catholiques and
subuersion of Christs true Religion, which our
Godly predecessours did professe before vs.

*How the Doctrine of the Ministers is the Doctrine of
Sathan because the Devil doeth teach such things
to the witches as they doe to their Auditors.*

CHAP. LIII

THese which were Inquisitors the faith write
in their booke Intituled *marleus maleficarā*

the

And magicall liues

that when the witches professe them selues to be Sathans seruants, Sathan giueth them sundrie precepts to be kept agianst the Catholique Religion amongst the which he forebiddeth the witches to make the signe of the Crosse vpon them, but to strampe on the same when they gette occasion.

Secondly he comandeth them to fast on Sundayes, and to make their banquets on freddayes.

Thirdly he forebiddeth them to make any Sacramentall confession of the their sinnes and yet Incace they make their confession he comandeth them to conceill their gaert sinnes, & to confesse only some litle faults.

Fourthly he forebiddeth them to worshipec or adore the holy Sacrament, but at the time of the Eleuation to wincke with their Eyes and not to looke to it, or then to looke doune and spitte vpon the Earth & like wise to centemne Checke and reproch it with Iniuries and despight, of the holy Sacrament he cōmanded a witch to faine herselfe to take the holy Sacrament, and to keepe it quietly, and since for to dishōnour the holy Sacrament, he cōmanded to Enclose the same in a pottle with a wenemous Toad, which Deuillish Sacriledge being disclosed, this Malitious and abhominable witch was punished as she deserueth.

After that aman witch of that kind called Sagittarius hadeshote by the cōmandement of Sathan at the Image of Christ, which wis in forme

Protestants Idolaters and

of a Crucifixe and pearced the same with an Arrowe out of the which miraculous Blooe did Issue; this miserable man by the vertue of God was so immooueably fixed that he could not remoue out of the place a man passing by did speare at him the cause of his Imobilitie the miserabl witch shaking his head and his hands in the which he shotte his Arrow, trembling with all his bodie could answere nothing, the passinger beholding pouond adout him did at the last spy the Arrowe fixed in the Crucifixe with blood flowing fro the same, which after he had related all things, this miserable wttch was taken by the publique Iustice, and after confession made of his Sacreegious fact, did loose his life by such a death as deserueth. This you may clearely see how the doctrine of the Protestants is the doctrine of Sathan, because each doctrine is taught by them to their auditors of the Sathan doth teach to the witches, that is the despising of the holy Crosse the contempt of holy images, the depight they haue against the worshipping and adoring of Christs blessed body in the holy Sacrament, and banqueting vpon fredday, fasting vpon sunday, forbidding of auriculare confession, & yf Incace they make their confession to conceill their great sinnes and to confesse their small sinnes.

Howe the Prtestants and Puntans for conclusion of our former discourse are not true Christians, but Infidells Idolaters and vvorships of the Deuill.

FOR better Intelligence of this matter wee must vnderstand that the greatest sinne that man can comite against God, is the sinne of Idolatrie, which when a man giueth the soueraigne hōnour, which is only due vnto God to anie of his Creatures as writteth S. Thomas. the Reason is because this reason that when anie man Giueth the soueraine hōnour, which is only due to God to anie of his creatures, and chiefly to Sathan which is Ennemie to God, he pulleth the true God of heauen (as farre as lyeth in his power) out of the Soueraigne chaire and Throne of gloirie & placeth the Creature of God, or than Sathan his Ennemie in the Soueraigne Throne of Maiestie, and giueth to the false God the reerence hōnour and worships which is only due to the God of heauen.

Now that our Protestants and Puritans comit such an horrible cryme you shall vnderstand by these reasons which Ensue here after.

First when the Protestants and Puritans Incall either tacitly or Expresly, offer Sacrifice vnto him or consult with him, to learne from him Either things present or to come (as wee haue shewen in the liues of Luther, Zuinglius, & many Ministers of Scotland as much in their priue Chalmers as in their oppen assemblies) they giue by such ritts and cermonies that Soueraigne hōnour vnto Sathan which is only due to the true God

Protestants Idolaters and

Heaven because that Sacrifice is an point of Soue-
raine hōnour whether it be offred vp to God by
an secrete actiōe of the heart or Externall action
of the bodie, it is forbidden that such hōnour
should be giuen to anie creature that is but only
to God alone, Exod. 22. 20. this is the Reason
wherefore the Catholique Church offerth no
Sacrifice at all, nether to the Virgine Marie,
Angells and Saintes of heauen but only to God
alone, wherefor when the witchs Necromancers,
Protestants and Puritans consulters with Sathan
offer vp aniewise Sacrifice vnto him, either to
earne from him things present or to come, or yet
to obtaine anie wordly comoditie by his helpe,
they worshipec him as God & Giue the Soueraigne
honour which is only due to God to the condem-
ned Deuill of hell.

Secondly when' the witches, Neeromances
Protestants and Puritans, Incall Sathan to learne
from him such things as they desire to knowe, or
traue his helpe in in any worldly matter eith
comodios to them selues, or Iniurious to their
Nighbours.

This Inuocation of Sathan is an action of false
Religion, which is Idolatrie, for so much as by
such prayer and Inuocation, they hōnour Sathan
submitting them selues vnto his power, protes-
ing likewise by the same Inuocation that they
haue neede of his helpe, as of the Prince & author
of

of such good things as they craue from him. see S. Thomas 2. 2. quast. 83 art. 3.

Yf they accuse the Catholiques of Idolatrie for the Inuocation of the Angells and Saints of Heauen much more may wee accuse them of Idolatrie for the Inuocation of Saints (which are the true seruants of God) is with an relation to God which is Prince aboue them, therefore it can not be callec Idolatrie, but because the Inuocation of Sathan is without any relation vnto God, therefore it is true Idolatrie for so much as the Inuocation finisheth in Sathan it selfe, and not in God author of all good things.

For better Intelligence of this matter wee must vnderstand that Inuocation may be made. 3. Wayes, first absolutly to God as to the author of all good things secondly to the seruants of God with an Relation to their Lord. thridly to Sathan which is Ennemie to God,

V When our Inuocation or praieris directed to the seruants of God that is to the Angells and Saints of Heauen that prayer is their Lord: that is wee desire the holie men yet liuind in this mortall life, with the Angells and Saints of Heauen to concurre with vs in our prayers, to the end that by their concurrance and worthinesse God may be the more mooued to Graunt vs our request, & of this kind of Inuocation wee haue manie Examples in holy Scripture as Genes. 20. 7. Num

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See S. 1. 7. Iob. 42 8. Rom. 15, 20. Ephes. 6. 19. but chiefly when Dauid Psal. 110. 7. sayeth: *Leuaui oculos meos in montes. unde veniat Auxilium mihi, Auxilium meum a Domino quiescit calum et terram.* That is: I lifte vp mine Eyes to the Montaines from whence helpe might come to me, my helpe is frō God which made Heauen and Eaath the Angells Patriarchs, Prophets and Apostles are called by the Spirit of Prophecie Montaines.

Therefore in an other place speaking of the foundation of the Church psal. 86. sayeth fundamēta Eius in Montibus sanctis. the fundamentall stones of the Church are the holy Montaines, Patriarchs, Prophets and Apostles, which are mineniet and high aboue all mortall men, in honour digitre and perfection, as loftie Montaines doe transcend in altitude litle hills & hillocks

And in an other place speaking of the Angells and Pastours whereby God doth gouerne his Church psal. 124. 2. *Montes Incircuitu Eius et Domus eius in circuitu Populie sui.* that is as yf he wold say: Angelicall Montaines doe guard the Church of God round about, and not withstanding him selfe in the circuit of his people. and in another place he sayeth psal. 90. 11. *Angeles suis Mandate de te vt custodiant te in Omnibus viis tuis.* that is the Lord hath giuen charge vnto his Angells to keepe thee in all they wayes.

You see in all these places how God doth helpe
and

Not true Christians

and keepe his people by the Ministrie of his holy Angells and Sanincts of Heauen. and althought the Prophete did craue helpe from the holy Angells, who did keepe him in all all his wayes by God, ordinance, yet he acknowlegeth that such helpe as he did receiue by the Ministrie of Angells was from God, when he sayeth *Auecilium meum a Domino qui fecit cælum et terrā.* my helpe is from God which hath creted Heauen and Earth.

But when the Inuocation or prayer is made vnto Sathan (as it done by the witches, Necromancers, Protestants and Puritas, in is done by Soueraign honnour giuen vnto him without any relation made to God, Because that the Inuocation of praier directed vnto Sathan finisheth in him as in the principall authot of such good things, as witches, Necromancers and Ministers doe craue from him in their assemblies.

For the prayer and Inocation made to Sathan can not be done with any respect or relation vnto God (as when wee offer vp our prayers vnto God) by the Ministrie of his Angells or Saincts) because Sathan is neither friend Seruant or yet Emassadour vnto God to beare anie ambassage betweene God and mortall men as the holy Angells and Saincts are psal. 9. 11. Tob. 12. 13. hec. 1. Apoc. 8. 3, In which places the holy Angells and Saincts are appointed to rule vs to helpe vs in our affaires, wherefore wee may lust ly craue

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holp as a meane apointed for our Saluation.

Thridly when the Protestants and Puritans
inquire from Sathan the knowlege of future
things which are to come and chiefly of
man, of such things as depend from the freefly
which is not limited or determined to one thing,
but Indifferent to manie things opposite they
worshipe Sathan with soueraigne honour as a
God for so much as they ascribe to Sathan that
diuine prerogatiue to foretell things to come
which belongeth only to God by the naturall
perfection of his Deite, and to his frinds and ser-
uants only by participation and Reuelation. there-
fore the prophete Esay sayed. 41. 23. Denounce
to vs what thing are come, & wee shall know that
you are Gods, but to Inquire the truth of future
accidentell things from Sathan, as from the seruant
and frind of God no man can doe the same with-
out Great Iniurie done to God as is said, because
Sathan is no friend to God, but his Deadly Enne-
mie as it is written, psal. 73. 23. *Superbia Eorum qui
Oderunt ascendit sumper.* The pride of these which
ate the doth alwise ascend from them vnto God.
Fourthly when they make a couenant with Sathan
either manifest or secreets they forsaie the
friendshipe of God and preferre the prince of dar-
kenesse vnto the creator of all thing, as the prop-
hete Esay writteth. 28. 15. *Percussimus faedus cum
orte, et cum Inferno fecimus pactum that is quia posuemas
mendacium spem nostram.* that is wee haue made a
couenant with Death and agreement with hell,

Not true Christians

becuse wee haue sette our hepe vpon a lye, which is as much to say by a couenant made with Sathan Prince of Hell, wee foresaie the true frendhipe of God, & put our trust and confidence in Sathan, which is the Father of lyes for a man can not serue tow Masters contrarie to othors in all things as God and the Deuill are. Math. 6. 24.

Eyftly yf some of the Protestants and puritans will say that they neuer did see Sathan nor yet speake with him, and therefore that such crimes of Infidelitie & Apostasie can not be laid to their Charge as it may be done to Lnter, Zuinglius & other heretiques aboue mentioned.

V Vee answere that althought they haue not made a band or couenant with Sathan by word Expresse (as others haue done) yet wee say that haue a quyet and secrete band made with Sathan when they approoue the open couenant and agreement with Zuinglius & Luther made with Sathan in points and heads of Religion.

For Luther him selfe confesseth in his booke Intituled *De Massa priuata et vnction Sacerdotum*, that he did abolishe the Masse at Sathans persusion, & likewise that Sathan gaue him the title of his booke wherein he did abolish the Masse, which title is *de Abroganda Mistā*, which band and agreement betweene Luthea and Sathan. the Protestants and Puritans doe all approoue vnto this day, wherefore they are als guiltie in this Cryme as Luther which did abolish the Masse by his couenant made

with Sathan.

Luther confesseth in manie pairts of his workes; that he did know the Deuill and was so well acquainted with him that did eat a measure of salt in his fellowshipe & companie, aganinst that which is written. 1. cor. 10. 20. *Nolo autem vos socios fieri Demoniorum.* I will not that you be companies vnto Deuills. see the like deut. 18. 20. where it is forbidden to counsell with Deuills or yet witches or Necomancer or with anie other which foretell things to come by the the spirit of Sathan or to obscure vaine Dreames.

Also the Puritans and Sacramentares can not Excuse them selues to haue no societie or secrete couenat with Sathen when they Approoue the band and agreement which Zuingius made with Sathan Instruction which did teach him in the Night that Chirsts bodie was no otherwise in the Sacrament then Mropically that is by only signe and representation, and non really substantially as the Catholiques beleue. This is Zuinglius owen confession in lib. de subsidion Eucharistiae surius in his historie Anno. 1524. Genebrard lib. 1. Chronogr. ano. eodem. who desyret to see more of such matters couenants and bonds made with Sathan let him Read S. Thomas. 2. 2. *quest.* 95. *Art.* 4. et Malleu. Malleficar. Tom. 1. Part. 1. *quest.* 2. etz. Tom. 2. pag. 493. et *Sequentibus.*

Lastly the spirit of God is not contrarie to ic selfe as S. Paul writeth. 1. cor. 14. 33. but Luther
and

Not true Christians

Zuinglius with their spirit are contradictorions
one to another in the Misteries of Religion in
calling Ech one another heretique and seuered
from the Church of God.

For thus Luther writeeth in defens. *verborum
cana pag. 381. Serio censemus* & wee Earnestly desc-
erne all Zuinglians Sacramentaries to be heretiques
& seuered from the Church of God, which
deny the bodie and blood of Christ to be recieued
with a corporall mouth the venerable Eucharist.

Thus you see how Luther calleth Zuinglius
with all other Sacramentaries heretiques seuered
from the Church of Zuinglius adorneth Luther
with such like titles of honour Tom. 2. *respons. ad
confess Lutheri fol. 450.* thus writting Lutherus *sumus
est blasphemus* is Luther is blasphemous in the highest
degre, a shamelesse knaileer a furious man bestra-
ught in mind possessed with a Deuill, ablocke-
headed fellowe a foule loathsome swyne Inuading
the Glorie omnipotent power, pure vertue and
diuine Essence of God, by manifest furie and
Extremebel blasphemie, on heretique Incorrigible,
a false Imposture & deceiuer of the world, a great
deale worse then Marcion the heretique which did
deny that Christ had a true naturall bodie.

This is the concord which is betweene Luther
and Zuinglius, who were taught in the Night by
two Spirits, which as you may easill see were tow
Deuills stirring vp these tow pillars of this new
Religion to contrarious heresies.

Ministers lend men

THE LV. Chapter sheweth how their liues and morall
Doctrins teacheth the heresie of the lebereens how no man
is bound in Conscience to keepe the lawe of God or yet
of men (because they) that they are made free from
all lawes by their faith in Christ and libertie of
their Gospell and consequently that sinne is but
an false Imagination of man and ech one may
doe what he listeth without offence of God
and nothing may Condemne the man
but only Infidelitie.

CHAP. LV.

NOW behold Protestant what Edification
thou mayest find in the liues of Luther,
Linglius, caluin, Beza, Bucerus, oc co Lampad-
us, Knox, and others such like which were acco-
unted to be the Pillars and foundatours of this
new Church, yf thou wilt niligently viwe their
maner of life thou shalt nothing worthie of praise
to be Imitated by vs, but contrariwise thou
shalt find manie thing abhominable, and to be
detested and abhorrred by all good Christians.
If please you to viwe Luthers life you shall find
each of Vowes made to God abhominable pol-
lution in a Sacrilegious bedd betweene an apostata
and Apostatess Nunne, a Monstrous con-
fession of tow abhominable persons aganist the
commandment of God and man and how he could no more
restraine him selfe from venus Game then he
could doe from spitting, how he did resist his con-
science the space of ten yeeres to Embrace his er-
rours.

errours, and Gine councell to others to doe the like, how he did abrogate the Masse at Sathans persuation, and so choise the enemie of God and man to be his Master, so that you may know the holynesse of this blacke Gospell by his pestiferous Doctrines which did teach him his lesse.

Yf you please to behold his doctrine you shall see how he releseth the raines of the concupiscence to all abominable crimes of the world, without all pricke of conscience feare of God or shame of the world.

For this he writteth in his booke Intituled Captiuitate Babilonia cap. baptismo. thou shalt see how riche the Christian man is who willingly doth not loose his Saluation vnlesse he will not beleue that no sinne can condene him but only Infidelitie.

Againe in his booke de liberate Christiani writteth that on good workes doe make a good man nor Euill workes an Euill man.

So after this sentence of Luthea you may see what you list, for a man is no better for good workes, nor worse for Euill, according to his doctrine.

Againe he writteth in that same booke of Christian libertie, that on Euill workes may make a man Euill or worthie of damnation, but not Infidelitie.

Againe in Sermon, doe nouo Testamen to teach thus: *Caveamus a peccato sed multo magis a peccatorum Operibus, tantum attendamus dei promissionem et fidei*

Protestants leaerinnen

That is to say let vs take heede from sinne, but
much more from lawes and good workes, and
tend only to the promise of God and to faith.

Againe he writteth in cap. 2. *ad Galat.* that only
faith is necessarie to make vs lust all other thnihs
e fre and Indifferent neither Cōmanded or yet
rebidē *Ibidem* he writteth: yf thy conscience
accuse the that thou hast sinned, answere I haue
red then God will punish and condemne thee
o, but the lawe affirmeth the same, but I haue no
ing to doe with the lawe, where fore? because I
n made free from the same by Christian libertie.

Againe in his booke of Christian libertie writ-
th: that *Nulla opare. nullo lege homini Christiano opus est*
in peccata fidem fit liber ab Omni lege. the Christian man
th no neede of any worke or lawes, because he
made free from all lawes by faith.

As Luther maketh all men free from all lawes
God. and not bound in conscience to keepe the
me, to Establish his Iustification by only haith,
doth he affirmeth that no man is dedfull in Con-
science to keepe the lawes of temporall prynces,
cause sayetd he that each man is made free from
e of keeping of all lawes by their Christian libertie
d faith in Christ.

For thus Luther writtetd lib. de cap. *tiuii Babi-*
ca cap. de Baptismo. hy what Righi doth the Pope
rine lawes vpon vs, who gaue him power to
ust vs in Captiuitie, the libertie which si giuen
s by Baptisme. Neither the Pope, Bishope or
any

any other mortall man hath power to bind any Christian with the lawe of a fillabe, vnlesse, it be the mans owen consent.

Thus you see how Luther affirmeth that no Christian man is bound in conscience to keepe the lawe of God, or man that is of Spirituall and temporall Princes.

*How Caluins life and Doctriue carie away
In constant foules to plaine Infidelitie.*

CHAP. LVI

Calvin auoucheth the same doctriue with Luther. for first. lib. 2. Inst. cap. 7. sect. 14. he writteth thus of the lawe of God, that is the ten Comandements *Nunc Ergo quoniam*. Now therefore because the lawe hath an power towards the faithfull not such an power as may bind their conscience with any accurse (*Infra*) or to make them affrayed confounding their consciences condemn or destroy the transgressours thereof.

And againe lib. 3. Inst. cap. 19. fut. 2. writteth that the lawe hath no power in the conscience of the faithfull to accuse them before the tribunall Seate of God (*Ibidem*) for the lawe leaueth no man Iust or Righteous before God, either wee are Excludede from all hope of Iustification or that wee must be made free and loosed from all lawe and so that there is no regard of good works thus much concerning the law of God.

As concerning the lawe of man Calvin lib. 1. Inst. 19. sect. 14. writteth thus after long disputing

Protestantes lead men

Christian libertie sam vero cum is no weethere
sith faithfull consciences hauing receiued
prerogatiues of libertie, as wee haue aboue
foorth, wee conclude that they are Exempt
om all power of men (Infra) paul declareth
Christ is destroyed vnesse our conscience
and fast in their libertie, which verily they haue
yft they will at the well of man be snared with
bondes of lawes and ordinances.

Melanch then in confell. Augustana and his
ologie for the same. the rigorus Lutherans of
onie in confell. Altem bergensi doe subscribe
the same with Luther, and Calvin.

Thus Protestant thou mayest see Buidently
w Luther & Calvin with their broad doe sette
de the lawe of God & man with all good workes
Establish their Iustification by only faith sith
man is bound in conscience to keepe the lawe
God (according to this doctrine) to what pur-
se should any man paine himse selfe to worke
od worke seing that he is not bound in conscie-
ce to doe the same, or yet can he hope for any
euently rewarde at Gods hands for such things.
Moreouer yf no man be bound in conscience
keepe the lawe of God (according to this doc-
ne) no man shalbe bound in conscience, to wor-
pe honour and serue God, as is comanded in
first Table.

likewise no man shall offend God when he lyeth
th his Nighbours wyfe when he taketh away his

Nig

Nighbours goods when he betrayeth his Master
when he forsweareth him selfe for anie world
comoditie, when he slayeth his Neighbour to sa-
tisfie his Wrath or committe any other cryme against
the lawe of God or man, because he is not bound
in conscience to keepe such lawes and worke good
workes as we haue shewen aboue, according
to the doctrine of Luther and Caluin, but all men
shalbe free to doe what they please by Christs
libertie without the controule of any lawe
diuine or humane, at yet of any conscience.

Thus thou seest that these Newe Gospellers
open the Gatte of mischief, release the raines
of abundance to all horrible crimes by the libertie
of their Gospell.

Besides these things this doctrine of ours heretofore
questaken cleane away all sinnes, because
sinne is nothing else but a transgression, swer-
ing or declyping from the lawe (as the Grocers
word a Vomer Importeth) and when there is no lawe
which bindeth the consciences of men, there is no
transgression of the lawe, therefore is consequently
no sinne at all, as S. Paul writeth 1. Cor. 7. 19.
which is the very heresie of the Libertins, Children
Engendred in the smoke of Luthers and Caluins
heresies aboue mentioned.

So thou mayest Evidently see how the Doctrine
of the Protestants and Puritans doth lead by se-
verall vnawares to the enter of atheisme &
of Infidelitie.

Protestants lead men

When M. welsche in the second part of his
worldly obiges to vs that manie popes did lead an
to fa godly life, wee answere and confesse that in the
again church of God there be white and chaffe, mat. 3.
t bou good and badde fishes. Mat. 13. 48. some
ke go edde with the wedding Garniement others not
ding edde with the same Mat. 22. 12. some the-
all me goats Mat. 25. 32. foolish Virgins, some wise
shrieth, 25. 2. some Veshells of honnour some of
el. Hithat melie. 2. Tim. 2. 19. some Reprobate Mat.
ce. 14. august. *Tract 45. in Ibbannem, at lib. cont. cres-*
lers *dum crescomum cap. 34.* and amonigst the rest a
aines oditor Iddas amongst the Apostles Mat. 26.
e liber wherefore as the faithfull Apostles should not
u. I w conemned for the Prodition of Iudas; Right
r here the holy Apostles & docours, the holy Martires
ause t virgins of the Catholique Romaine Church
n, sua nd not be condemned for the leud leucs of
e Groers.
ed wh Albeit some of the Popes in their owen proper
ience sons haue overseene them seules in their dutie,
we, th other mortall men doe, yet they haue not com-
at with ted such crymes as welsche affirme them lyn-
lie of to haue done.
timox And because it belongeth not to my purpose at
ntione time, to Examine seuralt all welsches forged
Doctr & Malitious detractions in this behalfe I will
lead by sette doune row Examples for all the rest,
e & G ereby the Indiffernt Reader may by the Euid-
lyes sette doune in these two Examples by
welsche

welsche coniecturæ his forged lyes and malitious
detractions in the rest of the Popes liues detracted
by him malitiously.

As concerning the first Example it is of Pope
(Iane) which welsche alleadgeth to haue decei-
fully crosen in the Apostolicall seate and likewise
in her Papall dignitie to haue conceived and
borne an Child.

To knowe this to be a forged lye and Euiden-
fable, let the Reader Read Cardinall Bellarmine
lib. 3. de ponti; Rom. cap 24 where he prooue
this truth as I asceren it to be,

The. 2. Example is of Pope Grehorie the.
where welsche bringeth in a false Schismatic
called Benno to accuse the holy Pope Malieu
(as the Iewes brought in a false witnesse to accuse
Christ our Sauour) and to see the light of the
purpose Read Cardinall Bellarmine lib. 4.
Pontif. Rom. cap: 7. and you shall find all things
in this behalfe as I asceraine them to be & welsche
likewise a malitious detractor and forger of lyes
But wee haue that aduantage of the Protestants
Puritans that the Doctrine and liues of the ho-
Pastours and Doctours, Martires and Virgins
the Catholique Romaine Church were confirmed
by diuine Miracles which is the Infalible testi-
monie of God, and their festiuall dayes celebrat-
yeetely for the same respect by the Catholique
Romaine Church for a testimonie of the Religi-
ous honours due to their holiness, as to the faith-
ful

Protestants leade men

Instrumentes of the holy Ghost true seruants and friends of God.

But when our Protestants & Puritas wold haue confirmed their false doctrine by false Miracles (and thus to make as much as lay in their power, God an false God, and false witnesse) God did tourne their attempt to their owen shame and reproech, when Luther did Endeavour him selfe to cast the Deuill out of a possessed persone, the Deuill did chasse him away. Staphil. apolog. 2. Genebrard lib. 2. Chonogr. anon. 1545.

V When Caluin did attempt fainedly to raise a man from death to life for confirmation of his false doctrine he did kill a quicke men by his hypocrisie according to the Iust Iudgment of God, Bolsecus in vita Caluine.

Likewise Knox the chiefe minister of Scotland Preaching in S. Gills Church in Edinbrughe did suffer such a publique sham before the people that his face did tourne in his Necke as such that did see that Monstrous sight did aelate the hame vnto my selfe.

Thus as Erasmus sayeth since time they did beginne their new Religion they could nuer cure an lame Horse of his disease.

And concerning their liues yea the patriarchs prophets and Pillars of this now Religion, which haue them seluer out for the to reformers of the world, and as faithfull guides to Heauen, were of such abhominable & detestable liues that no man shalbe able to find out more malicious treasons,

To atheisme

Cruell seditions horrible slaughter of Church men, perturbations of Realmes, such practise of Necromancie and forcerie, adulterie, simonie, & spoling of Church men, and Catholique Rōaines of their goods and Guere then was done by Luther, Zuīngllsus Calvin, Beza, Knox King Henry the Eight in England and by suchlike others which did defend them in their Malitious deeds, as you may see in the historie of Surius. *Genebrard. lib. 2. Chronogr. Bolsecus in vita Caluene et Baza, Stephilus in his Apologie, Doctor sanderus in sellase mate Anglicano, flanslcanis, Rescus polonius. lib. 2. de atheisimis et phalarisimis Euangelicorum, M. Nicol Burne in his Disputation Against the Ministers of Scotland, and others which haue written the histories of our dayes.*

For not tbeir abhominable libes aboue mentioned but also the spirit of contradiction which is amongst them silues in grunds of Saluation, doe Euidently shewe vnto vs that they are send from Sathan, author of all discord and dissention, and not from God which is only cheefe Prince of peace and concord in doctrine of Saluation, but also the conseruer of the same in his Church by the perpetuall assistance of the holy spirit Ihon. 14. 16, & 12. and continuall succession of Pastours & Doctours, which keepi the flocks of Christs sheepefolde in vnitie of faith from circumuention of Erruaur as S. Paul writteth Ephes. 4. 2. yf it please the thou mayest see the these things plenti

fully

Protestants lead men

fully prooued in our booke Intituled the hunting
of the Foxe,

Besides these things they haue not only made
men free, as much from obstrnaton of the lawe of
God, as of the lawe of man by the pretended libe-
rtie of their gosepll & iustificatiō by oly faith, but
also they Endeouore them selues (as much as lyeth
in their power) to abolish and disanull the lawe
of nature or light of Reason, which is called cons-
cience, that thus by degree & degree descending
more and more to Hellish Pitte profound, they
may carie away the soules of men more craftelie
by the hellish lure of crnnall libertie, from the true
seruice of God, and open the broad gatte & large
way to all delidght of sinne and mischiefe whi-
ch leadeth to perdition, as Christ did forewarne
vs in his Eungell.

For better Intelligence of this purpose wee must
declare the qualities and conditios as much of a
sound as of a wounded conscience to the end wee
may know how a good men of a good treasure
doth bring out good things and how an Euill man
out of an Euill treasure doth bring out euill things

The wise man sayeth that the conscience is a
light which shewth vs the way of life where wee
should goe & likewise the way of perdition, from
which with all diligence wee should declion, be-
cause, and all the lawes of the world are but streāes
which flowe from the fountarn of Reasn, and
neemes which deiuie from the light of conscience,

which

which is the Eye of the soule yf wee make our
 seules free from the obseruatin of all lawes, wee
 must also forsake to followe the light of upright
 Reason, which is the mistresse, and Queene of all
 ciuill lawes approoued amongst the sonnes of men
 The ten morall Comandments of God are not
 thing els but a declaration of the lawe of nature
 which is the light of Reason when the Prophete
 Dauid sheweth to himselfe who shewe vs good
 & Euill he answereth againe that the light of Gods
 countenace (that is a participation of Gods Eter-
 nall wisdom) is printed and Engraued in our
 understanding, which light sheweth vs these good
 things, which are to be done, and what euill
 things are to be eschewed. So saith he of ysa
 60. Because as Cicero saith Magna est vis conse-
 iencie in wramque partem: great is the force of
 Conscience in both the parts, that is both in
 good and euill, wee must shewe what actions the
 conscience of man (which is the lawe of nature)
 sheweth both in good and euill. Now know ye
 that this is, it sheweth vs the good that we
 should doe. psal. 119. Rom. 12. 15.
 2. Secondly when we doe will it defendeth
 against the destruction of euill willars 1. cor. 14.
 3. Thirdly it is a constant witnesse of our fidelitie
 Rom. 9. 11. 4. Fourthly it rewardeth vs with Ioy and com-
 fortment after wee haue done well prouerbs 10. 25.
 2. cor.

Priestars lead men

Fyftly it Engndreth much hope and confidence
in God 1. Ihon. 3. 21.

But in all Euill things hath contrarie actins.

First it sheweth the good things which wee
should doe and likewise Euill thinge from which
wee should decline, and binnetd vs by her power
and authoritie to doe good, and decliue from
Euill. psal. 4. 7. Rom. 2. 15.

Secondly when the man doth against her lawe
and direction she accuseth him of disobedience
Eccles. 7. 23. Rom 6. 16.

Thridly she condemneth him of guilte cryme
ap. 17. 11. tit. 3. 10.

Fourtdly she punisheth him for his misdeed like
gnawing worme without any rest. Esay. 51. 8.

Fyftly she bringeth Euill men to dispaire of,
great crymes as it is menifest in Caine. Genes. 3.
6. and Iudas. mat. 27. 8.

Thus you see how conscience is a pedagogue &
whole master, which God did gue to teach vs our
dutie. hold vs in awe, and trrefie vs faom the del-
ight of sinne, eun then when Secrecie promiset
securitie to defend and reioyce vs whn wee doe
well, and to accuse and condemne vs when wee
doe Euill.

V Wherefore yf men and weemen be persuaded
that their consciences that no man hath freewill in
the Inward action of the soule to eschue sinne and
make Election of vertue, but that all humaine
actions are designed and destinated to an end by
God

Protestants fast linked

Gods Secrete direction or that the coōmandem
ents of God are Impossible and farre beyond the
reach of mans power, or that all Chrillians are
made free from the obseruation of all lawes, is
much diuine as haumaine, as all Protestants and
Puritans teach by the libertie of their Cospell.

Then when soeuer a Gentlewoman is tempted
with the the lust of flesh, a man with reunge,
seruat with couetousnesse of his Masters goods,
Merchant with deceite in buying & selling a fals
witness with periuie, lawe to Iudge wrangous
flie for bryberie, they shal haue no more scruple
conscience to cōmithe homicide, thurst, adulterie
periuie, treason, with all such horrible crimes
when they may Eschue the penalties of Prinies
rullers then Beasts haue to drinke watter, and eate
their meate when they are vrged by hūngare and
thrist.

You see now how the doctrine of our Prote
stants and Puritans is altogether fauourable for the
aduancement of sinne and vice, with the abolis
ing and destruction of vertue, likewise how
leadeth away sillie soules from the true seruice
God to the center of atheisme & gulse of Infidels

*How the Iustificatiō of Protestants by only faith standeth
vvith all Deadly finnes of the vvorld, except
only Incredulitie.*

CHAP. LVII.

LVther libe de captiuit. Babilonica cap.
Baptismo thus writteth: thou see how

vvith Deadly finnes

ndem he man Christian is that Euen willingly he can
nd th ot loose his saluation how great soeuer his sinne
ns are vnlesse he will not beleue for no sinne can con-
wes, i emne him but only Incredulitie.

ts au Here you see that their faith in Christ wherebe
ell. they are Iustified standeth with all the finnes that
mpted man can comite in this world as homicide, thife,
unge, adulterie peiurie saeriledger treason, deceit,
oods, violeie oppressioo, scisme, hypocrisie, detraction
a fall of their Nighbours good fame, dislobedience of
goull children to their parents, of subiects to their Prin-
ruple es, of seruants to their Masters pride, Enuy, des-
ulteright, Malice, couetousnes of their Nighours go-
crimes ds, seruants or other things suchlike, so that
inies the comitting of such finnes can not condemne
And ea the Baptised christian which beleeueth in Christ,
are at only Infidelitie.

V Wherefore it is that these finnes can not
Prote ndemne them, because (say they) that the Ius-
e for tice of Christ, which they apprehend by faith
abolis ydeth all these finnes, so that God will not Imp-
how te them to such as comite them.

eruce Calvin subscribeth with Luther this same doct-
infidel ine. lib. 3. Inst. cap. 14. sect. 12. thus writtings
stand our corruption & vncleanesse being couered with
cept the puritie of Christ are not Imputed to vs, but
eing so luied and hidde they shall not come to
ne Iudgment of God to accuse vs.

cap. Calvin sheweth by this opinion, as Luther did
how before him, that their finnes being hidde & couered

by

Protestants faith Inked

by the Iustice and puritie of Christ apprehended
by their faith shall ont appeare in the Iudgment
of God to accuse or condemne them. likewise he
teacheth that the abhominable filth & vncleanesse
of sinne. (which maketh the man reseauble vnto
Sathan) doth still remaine within their soules, &
only hidde by the Externall Iustice of Christ, as
yf you wold couer an blacke Ethiopian with a
white garment External y, you see than what a
malitious spouse full of corrupt stinch, the Protest
tant soule is to Christ, the beutifull some of the
liuing God, which is an abhominable thing to be
hard.

Caluin in anitidoto concile Triden tmiss. c.
can. 18. writteth: that some seede of the true liuely
faith remaineth still amongst great deadly sinnes.

Yf their true liuely faith abideth amongst great
deadly sinnes, then they may doe what they list
because their faith will Iustifie them in the middle
of their great deadly sinnes by the apprehension
of Christs Iustice which hideth their sinnes that they
come not to the Iudgment of God for to accuse
them. Is not that a pleafane libertie they take
selues to comite all sinnes without scruple of con
science or any other repelhenfion.

Caluin algane lib. 3. Inst. cap. 2. sect. 3. sayeth
beholding that Christ doth Iustifie vs not by a
probation of our proper Innocencie but by Im
putation of Christs Iustice wee are Esteemed to be
Iust in Christ, who are Iniust in our selues.

With Deadly sinnes

You see sinne and Iniquitie doe still remaine
in the Protestants soules, Euen when they are
iustified by the Imputatioa of Christs Iustice whi-
ch they apreheud by faith. so you may behold
that all kind of sinne, Impietie, Malce, hypocrisie
and Inistice may stand with their Iustification by
Christ, and only faith in Christ, a faith foresuith very meete
with to Nurish theeues adulteraers, homieids, Trayte-
what sers, hypocrits, falsefiers of their faith, becuse they
Protest comite all these sinnes with many others without
of the reprehense sinne in the Iudgment of God or good,
g to be consciences according to the former Doctrines
of Luther and Calvin.

*How Iustification by only faith doih contemne all good
workes without all ferre of God to comite Euill
workes, which are pleasant to the sinner.*

CHAP. LVIII.

FOR probation of this point Luther. lib. de
libert. Christiano thus writteth: good workes
make not the man good, nor Euill workes the
man Euill. so according to Luthers doctring good
workes and Euill are both Indifferent, because
they can neather make the man good or Euill,
of conhelpe or harme him therefore the man needeth
neuer to paine him selfe to doe anie good workes,
sayeth or likewise feare to doe any Euill workes, because
by a they can not make him worse then he is, but to
y Im doe anie thing which liketh him beest, whether it
d to be good or Euill, for it is his only faith Christ
which maketh him Iust and acceprable vnto God

Protestants said limcked

or Euill, for it is his only faith in Christ which maketh him Iust and acceptable vnto God & not his good workes, for as his good workes can not helpe him, so his Euill workes cannot hinder his faith to Iustifie him, wherefore a man may doe what he listeth without hurt of his Iustification by only faith. this is the libertie of their carnall Gospell.

Caluin taketh Luther by the hand in this matter. lib. 3. Inst. cap. 19. sect. 2 thus writting forth the lawe leaueth no man Iust or righteous, either wee are Excluded from all hope of Iustification or wee must be made free and loosed from the lawe, and so that there be no regarde at all of God workes.

Thus you see to Estabish his Iustification by only faith, he affirmeth that no man should haue regarde of good workes, but to haue recourse only to his faith, which Iustifieth him by the apprehension of Christs Iustice without Regard of good workee.

Luther againe in sermone de nouo Testamento siue de missa thus writteth: *caeuamus a peccato sed dmulto magis a legibus, et operibus, bonis tantum atcedamus Dei promissionem et fidem*; That is let vs take heede the keepe our selues from sinne, but much more from the lawes and good workes let vs only haue the Eye of faith and our mind fixed vpon the promise of God. so Luther will haue the man haue no regard of good or Euill workes, but only

with Deedly finnes

which to consider the promise of God by his faith
& not Luther againe in sermone eodem, sic deus dilexit
mundum, this writeth: because the way is strait
which leadeth to heauen thou must be made flen-
der and then, yf thou woldest enter thereby (and
a litle afre) yf thou wilt come charged with sacks
full of good workes thou must lay them doune oth-
w: see thou canst not enter in at the strait way.

Luthers Disciples in Colloquio Altembergin
ing affirme that wee should praie to perseuere in faith
teous, to the end without all good workes.

Caluin lib. 3. Inst. cap. 19 sect. 2. 4 7. writteth
from that where there is any assurance of iustification
at all there should be no regaird of lawes or good wor-
kes, and that all externall workes are Indifferent
to their Iustification, for they can neither helpe
or Impaire the same so you see how their Iustifi-
cation by faith destroyeth all good workes as not
needefull to the same.

*How the faith of the Protestants is an abhominable faith
and sinkefull of all mischiefe, corrupt fountain vvhence
manie venomous springs runne out a naughty ore
bearing fruits full of poyson and abhominacion.*

CHAP. LVIII.

His assertion of ours is manifest by their
Towen Doctrine before all things you must
vnderstand that there is no thing so odious and
abhominable before the Eyes of God as sinne
for sinne was cause that God did expell the
rebellious Angells out of Heauen, sinne was cause
to

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to banish Adam with his Posteritie out of paradise, sinne is the cause of all the pouertie, sicknesse, trouble and miserie, when by men are vexed, tossed and tormoiled in this mortall life. beside these things it is cause of damnation of many millions of soules. so that the most perrillous and dangerous thing which is in this world, is that thing whence doth proccede because that sinne is cause of all mischiefe which doth fall vpon man.

Now to shewe that these Iustifying faith is that naughtie tre, as wee haue recited aboue & Deadly finnes the venemous fruts there of it is thus proued by their owen doctriae.

Luther Patriarch to all the heretiques of our age in Assert. omuium art. suor. art. 51. 32. affermerh boldly that omnia opera Infirmum sunt peccata mortalia. that is all the workes of Iust men are but deadly finnes.

So all the workes which Issue or spring out from their Iust men Iustified by their Iustifying faith are no bettera fruts then poysoned deadly finnes. so that when the best and Iustest Preestant that amongst them Goeth to the Church to heare the Preaching to praie God to Reuerence and obey his Minister to receue the comuion to thank God there after for the same giue almes to the poore at the Church or by the way syde doth no other thing but worke deadly finnes wherefore were better to him to sitte Idly at home then to prine him selfe to worke deadly sinns.

Abominable sinke

As concerning Caluins opinion in this matter
he is altogether with Luther. lib. 3. Inst. cap. 12.
sect. 4. thus writting: but they that shall Earnestly
as it were in the sight of God Enquire of the true
rule of righteousnesse, shall certainly find that all
the workes of men, yf they be Iudged by their
own worthinesse are no thing els but vnclannesse
& filthinesse, that which amongst comon people
is accounted righteousnesse is before God meere
wickednesse, that which is Iudged puritie is vncl-
annesse, that which is reckned Glorie is but
name.

You se here according to Caluins doctrine that,
which is Esteemed by men righteousnesse is before
God meere wickednesse, so that all their praier,
teachings to men & receiuing of the comunion,
which appeare before men to be the seruicee of
God, and righteous workes of religion, are noth-
ing else but meere wickednesse which is the pesti-
ferous fruits of their Iustificinh faith.

Caluin againe lib. 3. Inst. cap 14 sect, 9. writ-
eth in this fashion. thus wee haue shewen that
there cometh not so much as one good worke out
of holy men, which yf it be Iudged in it selfe des-
erueth not a Iust rewarde of shame. so the best
workes of Religion and best fruits of their Iustif-
ing faith deserueth no rewarde but shame and
reproch. therefore they they should not find
fault with Citholiques which reproch the acts of
their Religion and fruits of their Iustificing faith

is worthie open shame and reproch]

Caluin, againe in Antidots concili. Tident. Sess. 6. thus writteth: they are not so much to be reproched who said all good workes yf they be Iudged by exact rigour to the extremitie are rather worthie of Eternall damnation then any rewarde of life.

So you see how the best workes of their Religion are more worthie of Eternall damnation then anie rewarde of life, yf so be what difference put they betweene the sinne of Lucifer, wherefore he was condemned Eternally, and their good workes which deserued Eternall damnation with Sathan we are constrained to say that faith, which yeeldeth such damnable fruits must be an vnhappy faith, which bringeth to man rather Eternall damnation by her naughtie fruits then any rewarde of life.

Caluin againe lib. 3. Inst. cap. 5. Sect. 19. thus writteth. let this stand as a sure foundation vnto vs, which can not be shaken by anie Engine, that the mind of man is so alienate and astringed from the Iustice of God that it can not conceiue Enterprise or desire any thing but that, which is Impi- us warsted, or crooked. The heart of man is Infected and defiled with the poyson of sinne that it can breth out no other thing but a corrupt stinch. and althought men some time appeare outward shewe to doe some good workes, Neuerthelesse the mind is full of hypocrisie, and fa-

Abominable sinke

obliquitie and also wrapped and Intangled with
frowardnesse and maliciousness of nature.

Beholce here good Reacer the true description
of a Protestant sette doune by Ihon Calvin their
chiefe Doctour, which is althought the Protef-
tant apeare some time in outward shewe to doe
some good workes, Neuerthelesse his mind is full
of hypocrisie and false obliquitie, & also wrapped
and Intangled with maliciousnesse of nature, his
heart likewise so defiled with the poyson of sinne
that he can breath nut no other but corrupt stinck

Then when the Minister or protestant apereth
to men outwardly to doe some good workes in
preaching his new Gospell to his audetours, or in
giuing the cōmunion to anie man, and in the
meane time (as Calvin affirmeth) his mind is
full of hipocrisie false obliquitie and wrapped in
Malice, wherefor should wee giue care to his Pre-
aching or beleue him, beholding that with such
deceitfull hypocrisie and malitious mind, he can
breath out no other thing but corrupt stinck. of
heresie.

Therefore wee can say no thing more lustly to
the Minister then that which Christ said to an
Euill seruant: I Iudge the by the words of thyne
owne mouth o naughtie seruant. because the
Minister or Protestant doth confesse his owne
malice and hypocrisie where with his mind is in-
fected, euen when he appeareth outwardly before
men to doe some Good workes, according to
the

Protestants faith

the doctrine of Caluin, which cōmandeth all Ministers and Protestants to hold this vndoubted truth as a sure foundation of Religion, which can not be shaken by the Engine of man.

You see here most truly how their Iustifying faith is but an abominable sinke of all Mischeefe, which can breathout no other thing but corrupt stinch of heresie philipe Melanchthon Luthers faithfull achates confirmeth this doctrine of Luther and Caluins whin he writteth in locir ano 1501. Tit. de peccat. saying: Stfolsoareth therfore that all the workes of men as much worthie of praise as you please are nothing Cztse but sinnes as wortbie of death otherwise deadly sinnes.

So wee will conclude wiuh that sentce of Christ, which sayeth; the good tre is knowen by the good fruits and the Euill tree by the Fruits Mat. 7. 17. considering than that all the fruits and workes of their Iustifying faith, are but fillnesse, vnclānesse false obliquitie, deadly sinnes and maliciousnesse of mind which can braith out no other thing but corrupt stinch, you may easily Gather that such a Iustifying faith is no thing else but an abominable sincke of all mischief a corrupt fountaine full of poysoned springs, a naughtie tree whose venomous fruits doe Evidently shewe the pestilence of the soule from whenec they doe deriue.

How the protestants haue no true Religion of God but of Sathan: because that all the fruits and good vvorke of their Iustifying faith are nohting else but deadly sinnes

An abhominable sin

as yvee haue prooued in the former Chpter (according to
their owne doctrine) in vybich consisteth the seruice of
Sathano & not the seruice of the true God of heauen

CHAP. LX.

BE cause God is the Creator collator and con-
seruatour of all good things, soueraigne
monarch of heauen & Earth soueraigne hōnour,
seruice and obedience is Iustly due to his heauenly
maiestie therefore he cōmandeth vs to adore and
seruice and obedince. Deut. 6. 1. 13. Mat. 4. 10.
Tit. 1. 17. heb. 5. 9. so Religion is a vertue whe-
by wee serue God, according to the rules sette
fōrth by him in the olde and New Testament.

That this seruice consisteth in good workes ac-
ceptable vnto God, & not in deadly sinnes which
are hated by God it is thus prooued by many
examples of Godly men let doune in the holy
Scripture.

When Abell did offer vp Sacrifice vnto God
the Sripture sayeth that God did approoue the
sacrifice of Abell as acceptable vnto him, and did
spise the Sacrifice of Caine as vngratefull vnto
him, It is Euidēt that God doth not approoue
deadly sinnes, but doth reprocue and punish men
for the same, as it is manifest in the fall of the
angells, fall of Adam destruction of the whole
world by, the deludge consumptiō of the Townes
Sodom & Gomer by the bolts of fire send downe
from heauen. so it is supperflous to bring in In-
numerable passages of the holy Scripture for
probation

probation of this purpose.

Likewise the Sacrifice offered vp to God by noe after the generall deludg was so pleasant before the Eyes of God that the Scripture sayeth, that God was repliinished and Reioyced with the Sweete saueur and odriferous smelling of the same and likewise that God Incontinently did promise ncuer to curese the earth againe. as he did by the generall deludge for the sinnes of men who will say that God did delight in deadly sinne and was replinished with the sweeie Sauour & odoriferous smelling of the same, beholing that he hattet sinne as a thing abhominable and detestable vnto him.

VWhen Abraham did offer vp his sonne Isaac vnto God as God did cōmand hime his obedienc in this respect was so acceptable seruice to God that he did say to him: I shall blesse the & multiplie thy seede as the starres of the heauen and the Sands in the Sea shore, & in thy Seede all nation of the Earth shalbe blessed, because thou didst obey my voice.

You see here how the Seruice of God consisteth in good workes acceptble vnto God and not in deadly sinnes This Sacrifice of Abraham was acceptable and gratefull to God, as S. James writeth 2. 21. that he was Iustified before God in offering the same, it is ceren that deadly sinne can not Iustifie a man, but rather make him Impious, accurst, Iust, and abhominable before God as the

Seruiſe to Sathan

Scripture witneſſeth.

Iob likewise was ſo perfect before God in offering his Sacrifice keeping his Innocencie in his mind and heart that God ſaid him ſelfe to Sathan, dooſt thou not conſider my ſeruant Iob, that there is not the like of him vpon the Eartd, ſimple righteous ſeruing God and keeping his Innocencie and Integrity. and againe the Scripture ſayeth: In his great tribulation in all theſe things Iob did not ſinne nor ſpeake any ſuoliſh word before God.

You ſee here how the ſeruiſe of God conſiſteth in good workes acceptable to God, as the Sacrifice of Iob was, and not in deadly finnes which is the ſeruiſe of Sathan.

VVhen S. Ihon Baptiſt Prached the word of God to the Iewes. Mat. 3. 2. & Baptiſt the in the flood of Iordan Marc. 1. 4. did weare a garment made of Camells haire, vilde hony to his reſection, leaue an aſteere life in the wilderneſſe, all the acts and workes of the holy mon were ſo acceptable ſeruiſe to God that Chriſt (as a faithfull witneſſe) of his holynesse and Godly life) did affirme that there was no man borne amongſt the ſonnes of men greater or more excellent then S. Ihon Baptiſt. Mat. 2. 2.

Yf his acts and workes were no otherthing but deadly finnes, Chriſt wold not haue comended him ſo, but rather reproched him as he did the Iewes for their vngodly liues.

When

Protestants Religion

VWhen S. Peter did glorifie Christ and confesse him openly to be the sonne of the liuing God Mat. 16. that confession of faith was so gratefull seruice to Christ that he gaue the Keyes of the Kingdome of Heauen after his resurrection when he made him ordinarie Pastour of his Sheepfold as a man worthie of that office.

VWhen Marie Madalen anoiled Christs feet as it is written Mat. 26. 7. that seruice was so acceptable vnto him that he comended her for the same, ascertaining that she had done a good worke vnto him, it is most certen that Christ wold not haue comended a deadly sinne as a good worke acceptable vnto him; Therefore good workes wher in consisteth the seruice of God can not be deadly sinnes, nar yet infected with deadly sinnes, as almes deeds giuen by hypocrisie.

Lastly S. Paul speaking of the holy fathers of the olde Testament sayeth that they ouer come Kingdomes, wrought, Iustice, obtained the promises, stopped the mouths of Lyons.

Here the Scripture testifieth that the holy fathers of the Olde Testament, wrought Iustice obtained the promises, stopped the mouths of Lyons it is certen that the holy Scripture wold not call deadly sinnes the works of Iustice, not yet God wold not giue these things, which he promised to reward deadly sinnes. works acceptable vnto him by Miracles in stopping the mouths of Lyons and ouerthrowing of these cruell beasts by samphon

Dauid

Service to Sathan

David and Daniell the Prophet.

What shall I say the time would faile me yf I would bring out all the Examples of good workes wherein consisteth the service of God set doune in the holy Scripture then fore we shall content our selves as this time of these Exemplar recited aboue by vs.

As Sathan is Enemie to God in all things so is he contrarie vnto him in this point, & as God wilbe serued with good workes acceptable vnto him, so Sathan wilbe serued with Euill workes and deadly sinnes, which are gratefull vnto him. This is the cause wherefore he stirreth vp the hearts of men to deadly sinnes and when they obey him in this respect they are called the seruants of Sathan which hath dominion ouer their soules and ringeth in their heart by deadly sinne.

So as the service and Religion of God doth consist in good workes acceptable vnto him Right to the service and Religion of Sathan doth consist in Euill workes and deadly sinnes which are gratefull vnto him, and because all the best workes of the Protestants are but meere wickednesse and deadly sinnes before God, all their service and Religion must be the service of the Deuill, & not the service of God, therefore S. Ihon in his caõicall Epistle sayeth 3. 8. he that sinneth is of the Deuill. Christ likewise Ihon. 8. 44. you are of your father the Deuill and the desires of your fether you doe. Here you see that these which comite sinne and performe

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the desires of Sathan are accounted by Christ and his Apostles to be the seruants of the Deuill, and sonnes of Sathan & consequently all their seruice and Religion is the seruice and Religion of the Deuill from the which I praie God to preserue & defend vs Amen.

Howe the Protestants doe much Iniurie to Christ when they take away the fruits of Christs passion to Etablissement their Iustification by only faith.

CHAP. LXI.

CH R I S T did come in this world and did suffer death vpon the crosse first to deliuer vs from the Slaerie of sinne Ihon, 8. 36. from the power of the Deuill colless. 1. 12. from guilt of Eternall dānation. Rom. 8. 1. these thrie things are vnseparable one from an other, for man by sinne maketh him selfe Enuemie to God obeying Sathan 1. Ihon. 3. 8. and worthe of Eternall damnation mat. 25.

Secondly Christ did arise againe from death for our Iustification, and the Apostle writteth: that thus by his mercy he might purchasse vs grace in this world to cure the diseases of our souls. luc. 1. 30. and so make vs to Arise from deadly sinne to newnesse of life according to the example of his resurrection.

VWherefore as he that ariseth from deadly sinne by the grace of God to newnesse of life is partaker of Christ passion, so he that abideth still in deadly sinnes as the protestants doe, are nowise partaker

ipar

Service to Sathan

participant of Christs passion, because in deede by their doctrine, they deny the cheefe fruits of the same, which is to deliuer vs from the flauerie of sinne, Tyrannie of Sathan, & gilt of Eternall damnation as is aboue recited.

Now that the Protestant abide still in deadly sinne, and consequently in the power of Sathan. and gilt of Eternall damnation (for the rewarde of sinne is Death. Rom. 6. 23.) it is thus prooued by their owen doctrine.

Luther speaking of Baptisme in tssert art. 2. thus writteth: I know (sayeth Luther) what they will object to me that is, all such as are said will prooue that no sinne is left in vs after Baptisme but only a defect or Infirmitie (Infra) but I can nowise assent to them which call it an defect, and paine of sinne and not the culpe of sinne it selfe (Infra) in the meane time the fauour of God receiueth and holdeth vs vp in not Imputing to the death, the rest of sinne which is in vs althought it be truely sinne and may be Imputed to vs.

Thus you see that the sinnes of man (after Baptisme) abide still in them according to Luther doctrine, and nowise taken away by the grace and meritt of Christs passion, according to that sentence of S. Ihon. 1. 29. Behold the lambe of God which taketh away the sinnes of the world, but only hide them in not Imputing the sinnes of men vnto them, as yf God should winke at their sinns and not behold or punish them,

philipo

Protestants deny the fruits

Philipe Melanchthon prince to the Lutherans
confessionisti in locis comuni. Tit. de peccato
originaly Embraceth this doctrine with his
Master Luther.

Petrus Martyre in comet in cap. 5. ad Rom.
writteth: wherefore yf it wilbe asked of vs yf it be
sinne which remaineth in the regederared after
Baptisme? wee answer that it is sinne. see Cardin-
all Bellarmine lib. 5. de Amissione gratiæ. cap. 5.

Philippe Melanchtoon in Apoloogir art. 2. con-
fess. August. thus writteth lyiugly of S. Augustine
saying: Austine sayet: thas sinne in Baptisme is
renitted, not that it is not, but that it is Imputed
to man. This is an Evident lye which Melanch-
thon Fathereth vpou S. Augustine as Luther his
Master did before him. see Bellarmine bib. 1. de
Baptismo cap. 13.

Caluin. lib. 4. Inst. cap. 15. sect. 12. thus witteth
Baptisme Indeede promiset vs that our phaois
prowned with the mortificat on t sinne, yet not
so that it is no more no may ro mane trouble vs
(Infra) let no man flatter himselfe in his owne
Euill, when he heareth that sinne alway duelleth
in vs.

Caluin agine lib. 3. Inst. cap. 14. sect. 12. writ-
teth: our filthinesse & vncleannesse being couered
with the puritie of Christ are not Imputed vnto
vs but are hidden, as yf they were buried that they
come not to the the Iudgment of of God to accu-
or condemne vs.

Remark

Of Christs passion

herans Remarke that the finnes are not taken away out
eccato of the Protestants soule, but only hidde by an
th his Externall Clocke of Christs puritie. so deadly
finnes abide perpetuall in their soules, and conse-
Rom. quently they remaine in the Tirranie of Sathan,
of it be gilt of Eternall damnetion.

after Calvin againe in antidoto Concil. Trident.
ardin- sess. 5. writteth; sinne remaineth truly in vs and is
cap. 5. not Extinguished by Baptisme Incontinely but
con- because the abligation of paine is taken away, the
Augustin sinne is accounted nothing by not Imputation of
sinne is the same.

puted Here Calvin opposeth him selfe to the vniuersall
ancht- Councell of Trent which teacheth vs that sinne is
her his taken away by the Sacrament of Baptisme, accor-
1. ding to the sentence of S. Ihon Baptist Ihon. 1. 26.

Beholde the Lambe of God which taketh away
witteth the finnes of the world. but Luther & Calvin will
phaois not grant, that sinne is taken away out of the
et not Protestats soules by the grace merit of Christ, but
ble vs only hidde & couered by Christs Externall Iustice.

owen Calvin againe lib. 3. Inst. cap, 3. sect. 10 writ-
uelleth thus against S. Augustine and all the Ancienn
fathers, of the habite of concupissence and her
2. writ- uoluntarie acts, but wee esteeme that to be sinne
ouered when a men is tioxled by his concupissence against
d vnto the lawe of God yea the concupissence it selfe
at they which Engnder such desires wee affirme it to be
accutone.

Calvin in these words against the doctrine the
marke whole

Protestants deny the fruits

whole antiquitie affirmeth that not only the concupissence is sinne, whether the will of man consent or resist vnto the same but also the naturall habite it selfe is vnseparable from the soule of man during the the time of this mortall life.

Now good Reader you see how sinne neuer taken away out of the Protestants soule, by the grace and merits of Christs passion, but only hid and couered by an Externall Clocke, according to their owen doctrine.

As it is dishonour to the Chirurgiane which can not cure the wounds of a mans bodis with his salve but only hide them: so the Protestants dishonour Christs passion as not Effectuall to cure the disease of the soule, and take away sinne, hellish Infernall sting cleane out of the same, but only to hide the wounds of our soule with an Externall salve which can noe cure them.

So you see how they deny the efficacie of Christs passion, meries and grace, as Insufficent to take away the Infernall darte of sinne whereby the Soule of man is deadly wounded, but let the same remaine still within the soule of man without any cure or sauctie from the same.

This is the Miserable Estate of the Protestant soule to be continually wounded to the death with the dart of deadly sinne, which is hells Infernall sting, and neuer to taken away out of their soule by any vertue merite or grace of Christs passion, but only doth still remaine within that miserable soule.

of Christs passion

soule without remeede during the time of this mortall life.

As Christ is much dishenoured by the Doctrine of the Protestants, which say that the Infernall sting is neuer taken out of the wounded soule by the grace and merits of Christs passion, but only affirme all with one consent (is wee haue recited before) that the Protestants soules is so Infected with the pestilent poyson of deadly sinne that no grace of Christ can cure the soule and free her from the same.

So Christ is much honoured by the doctrine of the Catholique Church teacheth vs this Christ the true samaritan did power in oyle of holy grace in the wounded soule to cure the same, after the man coming downe from Hierusalem to Iericho was Robbed of his Spirituall Garment & deeply wounded by Infernall Theeues, which depaorted from him leauing him halfe dead, as it is written euangell of S. luke. 10 30.

So the protestant wold haue the sillie soule to remaine still halfe dead as it was wounded by Satan, and neuer to be cured with the grace of Christ againe, the true phisition of the soule, which is great dishonour to Christ, and his grace, & great hurt (I say) to the Protestants soule, but not to the soule of a true catholique and Godly Christian, which is cured by the Inherent grace of Christ, from the pestilent poyson of deadly sinne and freed from the power of Sathan.

thus

Protestants deny the fruits

Thus the Protestaants make Sathan more powerfull to hurt the soule by malice, then Christ by grace to cure and heale the same, which is a great blasphemie aginst omnipotent power of God, & an Evident lye against the holy scripture when S. Paule sayeth Rom. 5. 20 where sinne did abound, grace did more abound then sinne, than must yeelde place to grace, as darknesse to the light, for sinne and grace can no more stand together, then light, and darknesse, life and death & because the Protestants affirme, sinne to be vnseparable from their soules (as they giue Example of the concupissance recited aboue) they must haue continually in their soule spirituall death and darknesse which diriuie from deadly sinnes and want spirituall life and light which flow from the Inherent grace of Iustification, as the beames of light doe flow from the sunne.

For as the soule liueth by the grace of Iustification Rom. 8. 10 so it dieth by deadly sinne Rom. 1. 15. and as sinne filleth the soule full of darknesse Ihon. 3. 19 so the grace of Iustification bringeth spirituall light to the same Ephes. 5. 8. so the Protestants soule is continually possessed wth deadly sinne and is also spirituall dead and full of spirituall darknesse. that is the miserable Estate of ther unhappie soules

*An other probation howe the protestants deny the vertue
and Efficacie of Christs passion to Establish their Iustification, by only faith.*

Of Christs passion
C H A P. L XII.

S. Paul writteth. heb. 13. 12. Iesus suffered with-
out the gate that he might, sanctifie the people
with his owen blood, and likewise cleanse his
Church from all spote of sinne by the the lauer of
regeneration Ephes. 5. 26. that thus his Chosen
Children may be sanctified tauth & not by a vaine
imputation of Externall sanctification as Christ
did praie his Father for the same, and was heard
of his Father for his reuerence. Hebr. 5. 7.

Therefore yf the the Chosen Childoen of God were
only sanctified by an Externall veale of Iustice &
not in truth and Effect by Inherent Iustice and
sanctification in the soule in cureng it from the
Pestilent poyson of deadly sinne really, and Indeede
then the cheefe fruits of Christ passion should be
takn away by the doctrine of the Protestants, be-
cause cheife fruits of Christs passiō in this morttll
life ar to take away the sinnes of the world Ihon 1.
4. deliuer the soules of men from captluite of
Sathan collossen. 1. 13. cure the wounds of the
soule cōtracted by the fall of Adam by the oyle of
Inherent grace luc. 10. 34 reconcile men to God
by grace, which were Enemies to him by sinne.
Rom. 5. 10. Cleanse his Church and sanctifie it
from all spote of sinne and lastty deliuer it from
em the gilt of Eiernall damnaio. Rom.

So yf deadly sinne remaineth still within the
soule of man (as the Protestants will hau to doe)
and his Malrce and Impietie being only couered
with

Protestants deny the fruits

with an Externall veale of Iustice he shall by such deadly sinne, be sonne & slaue to Sathan as Christ sayeth Ihon. 8. 44. and likewise abide still in the curse and malediction of God psal. 118. and gile of Eternall damnaton. Math. 25. 41. and consequently with out any partcipation of the fruits of Christs passion, or then wee must say (as they teach in deede) that the passion of Christ was not Effectuall and suffioient to deleuer the man. Indeede from such miseries as are recited aboue but only to couer them with an Externall veale of Iustice and sanctified in truth and Indeede.

So as the couering of a blacke Ethiopian with a white garment taketh not away the blacknesse of the Ethiopian to Make her white Indeede: so the Externall veale of Christs Iustice taketh not away the hypocrisie, Impietie Iniustice which are really Inherent in the Protestans soules to sanctifie and Iustifie the soules in truth and Indeede but only by an Externall shewe and Apparance.

Therefore as the Ethiopian, not with standing the white Garment remaineh still a filhie stinching blacke Ethiopian in truth and Indeede so the Protestants soule, not withstanding the Externall veale of Christs Iustice biddeth still full of by pocrisie Iniquitie and whollie Infected with the pestiferous poyson of deadly sinne in truth and Indeed.

So the Protestants sanctification & Iustification by only faith. is not that sanctification and Iustification which Christ did obtaine by his praier

Of Chaisls passion

Father to sanctific his Chosen Children Ihon 17.
17. whose praier was hard for his reuerne heb. 5.
17. but a false Imagination and vaine Imputation
of an Externall veale of Iustice, which neither can
Iustifie nor sanctifie them in truth and Indeede, as
the grace of Christ Inherent in the soule doth
sanctifie and Iustifie his Chosen Children in truth
and Indeede Ihon. 17. 17.

Likewise yf there by no grace at all to cure
the soule of man wounded by the Infernall dart
of deadly sinne then the Miserable soule must ly
still in that woefull Estate with that Infernall sting
still in the soule without any hope to be resueued
from the same or his wounde to be cured in this
mortall life. beholde the miserable Estate of the
Protestants soule.

But Luther in assertion on *mium artic suorm art*,
2. Calvin lib. 4. Inst. cap. 15. sect. 12. answer:
although deadly sinne remane still within their
soules (as the concupissance which is vnseparable
from the same) Neuertelesse God, for the respect
of their faith in Christ, will not Impute their sinnes
vnto them, or punish them for their misdeeds how
great so euer they be because (sayeth Luther)
where faith is, no sinne can hurt the man in
sermone sic deus dietit mundum.

VVe answere, first guinh and not grating such
a manifest vutrueth that although God wold winke
at their sinnes against the rule of his Eternall Ius-
tice, & behold the Protestants in perpetall adulterie
with

Protestants deny the fruits

with the Deuill comitting continually deadly sinne with him, as S. Ihon sayeth 3. 8. who sinneth is of the Deuill will and desires. Ihon. 8. 44. and not to punish and correct such a villan, strumpet and adulterous spouse, because she beleeueth in Christ, then they shall make Christ not a taker away the sinnes of the world, but a furtherer and mantainer of sinne (which should be a Medicine to cur wounded soule from the pestient payson of sinne) a veale to couer their Malice, a clocke to hide their Impietie and Iniustice, and a shielde to saue them from all punishment of their misdeeds, & detestable crymes comitted against God and their Nighbour. is not that a pleasant Religion for the flesh, an Rnauish libertie they take to them selues to doe all things what they list, since make the passion of Christ a Bucklare & sheelde to defend them from all punishment desrued for their malicious crymes and mesdeeds

As that man is truly accounted to be man miserable Estate, which by the perswasion of his Enemie stricketh him self in the bodie with an sharpe dagger, and so leauing it sticking in the wound albeit his Prince punish him not for such a fault. Right so the Protestants soule is truely Iudged to be in a woefull plihht, which by the tentation of Sathan wounded him selfe in the soule by the eternall darte of deedly sinne without any remedie to drawe the same out of the wounded soule agine albeit God wold wincke at his offences, and not

punis

Of Christs Passion

adly punish him for such a deadly sinne, to kill him
heth selfe euen to the spirituall death of the soule againe
and ist the comademete of God & leaue the Infermall
npo darte of deadly sinne sticking in the soule,

h in For the Protestants graunt the them selues that
aker albeit Cod take away the paine and punishment of
and sinne, for their faith (as they alleadge in Christ)
cine which paine and punishment is both Iust and holy &
yson of God, althought it be Dolorous to such as suffer
ke to the same, Neuerthelesse they confesse that the pes-
le to tilent poyson of deadly sinne it selfe, that hellish
s, & sting and Infernall darte doe neuer depart out of
their their Miserable wounded soule during the time of
r the this mortall life.

elues VVhrefore you may Easily see their woefull &
e pale ynhappy Estate to beare continually about with
them them the pestilent poyson and Infernall sting of
tious deadly sinne in their wounded soule, with their
counterfooted Iustifying faith, which can not
mise help them to cure these deadly wounds of their
inne soule but they must alwise abide in that woefull
harpe plight during the dayes of this mortall life with-
ound out any remee de at all..

fault This discourse is most true in the Protestants
ged to According to their owen doctrine, which are
on of deceiued by a false beleefe and counterfooted faith
ne In Christ and not truly redeemed by his pretious
meede blood, nor yet partakers of his passion so long as
agine that pestiient poyson and Infernall sting of deadly
d no sinne shall make residence in their wounded soule,
unis but

Protestants deny the fruits

But the the truth is not as they say in Godly cate-
holeques, but altogether contrarie to their doct-
rine, for so much as the coming of Christ in this
world and chiefe fruits of his passion, were not to
suffer that pestilent poyson and Infernall darte of
deadly sinne to remaine within the wounded soule
of man and only to hide that Infernall sting with
the Miserable wounds of the soule by an Exter-
nall salve and reale of Iustice, but for many other
fruits and Tffects which Ensue hereafter.

The first fruit and Effect of Christs passion is to
take away the pestilent poyson of deadly sinne
out of the mans soule. Mat. 1. 22. and Marie shall
bring forth a sonne and thou shall call his Name
Jesus for he shall saue his peple from their sinnes.
Ihon. 1. 29 behold the Lambe of God which tak-
eth away the sinne of the world Tit. 2. 14. who
gaue him selfe for vs that he might redeeme vs from
all Iniquite and purge vs.

You see by these authorities of the holy Scrip-
ture that one of the chiefe fruits and Effects of
Christs passion was to saue vs from our sinne
Redeeme vs from our Inequities, take away the
sinns of the world, and purge cleane from them
not that Infernall darte remaine within the wou-
nded soule to their liues end, as the Protestants say

The second fruit and Effect of Christ passion is
to cure the wounds of soule by the holy oyle of
Inherent grace. Iuc. 10. 34, the Charitie of God
is powred in our hearts by the holy Ghost which

giuen vs. heb. 13. 12. Therefore Iesus that he might Sanctifie his people with his owen blood suffered without the gate Ihon 17. 17. & for their sakes I Sanctifie my selfe that they also may be Sanctified in truth Ephes. 5. 16. Christ gaue him selfe for his Church that he might Sanctifie it and Cleanse it by the lauer of regeneration in the word You may see how the wounds of the soule are cured by the oyle of Inherent grace powred in the same and so purified from sinne and Sanctified in truth.

The thrid Effect and fruits of Christs passion is to reconcile vs vnto God by grace who were made Encmies to him by sinne. Rom. 5. 10. for yf wee were sinners when wee were reconoiled vnto God by the death of his sonne, much more being reconcilled wee shalbe saue by his life.

Fourthly faith hope and Charitie with all vertue giuen to vs are the fruits and Effects of Christs passion with the holy Sacraments.

These are the fruits and Effects of Christe passion, first to saue vs and take away sinne out of our soule and Redeeme vs from our Iniquitie secondly to cure the wounds of our hurt soule by the holy oyle of Inherent grace powred in our soules. Thridly to reconale vs with God by grace who were made his Ennemies by sinne, Fourthly that so taking away the pestilent poyson of deadly sinne by the merite of Christs passion and curing the uiaulent vlcers of our wounded soules by the holy

Protestants deny fruits the

holy oyle of Inherent grace the Church of God might be Sanctified in truth & cleansed from all spot of deadly sinne in deede, and so to be made with out blame in the sight of God.

Now you may Easly beholde, what great Iniury they doe to Christ when thy affirme Iesus Christ the only begotten sonne of God for all the paines and troubles he ded suffer the space of three and thertie yeeres for all his great humitie and obedience to his Father, for his most Dolorous death passion, he could neuer obtaine so much grace and fauors from his Father, as to make our soules free from deadly sinne, & to cure the wounds thereof with the oyle of Inherent grace, and so to make vs the friends of God and Sanctifie vs in truth.

They deny all the fruits of Christs passion by vs recited aboue to Establshe their Iustification by only faith which is a false faith altogether against the word of God, as wee haue prooued in our former discourse by the authoritie of the holy Scripture.

*How the Protestants make Christ one of the most deformed
Monsters of vworld to Establshe their Iustification
by only faith,*

CHAP. LXIII

FOR better Intelligence of this mattir wee must before all things declaire our purpose by a Smiltude like vnto the same.

Yf you would Imagine a man which haue
beunifulla

of Christs passion

God beutifull head well fashioned Euery where whole
all curling locks were like glistring threeds of Gold
ade his Eyes like two bright shining Scarres most ple-
alant to beholde his cheeks adorned with beuti-
full collours, whit and Red well proportioned
like Roses and lillies mixed together his lep most
the pleasantly framed of crimson collour, his teeth
three well sette in ordour round about like beutifull
and pearls in his cheeke bones, the breath of his mouth
rous weete and odoriferous, like the sweet smelling
uch laueur of cōnall and odorifeous flowres, his
our cheeke pleasantly shapen, & whinte like geancing
you loyrie, and since a blacke stinching bodie to be
and loyned to this beutifull head full of virulent vlcers
e vs Pestiferous byles, the Members, leggs, and armes
n by thereof full loothsome Scabbes and venemous
n by poiches, from whence doth flow a filthie matter,
ainst with a corrupt stinch defilling the aire round a-
our bout, wold you not thinke such a man to be one
holy of the most deformed Cocatures that can be Ima-
gined in this world.

Truly this is the pleasant forme and shape which
they Protestants giue to the sonne of God when
they make him head of their Church which is all
bleamed and more blacke then an Morian or
Ethiopian full of corrupt stinch by the pestilint
wee boyson of deadly sinne, which neuer depairteth
se by out of their soules, as wee haue prouen aboue by
their owen doctring, for they take away all Inhe-
rent grace, (which nurgeth the soule from all
deadly

Protestants make Christ

deadly sinnee, and makerh it holy beutifull and
Iust before God) to Establish the their Iustifica
tion by only faith whereby the apprehend Chr
ists Iustice to hide ther filthinesse, Imundictitie
and corrupt stinch of deadly sinnes, which defil
thier souls.

In this Monstrous paterne sette doune aboue
two things are to be considere, the beutitfullnesse
of the head, and deformite & vncleannesse of the
bodie, the beutifullnesse of the head beloneth to
Christ the sonne of Gode whome they alleadged
be the head of their deformed Church. The bla
wnesse, vncleannesse, and corrupt stinch of the
bodie pertuine to the Church of the Protestants
which they alleadged to be the Misticall bodie of
Christ because S. paul. colloss. 1. 18 writteth that
Christ is head to the bodie of the Church.

As concerning the beutifullnesse of the head
which is the sonne of God, which they alleadged
be head of their Monstrous and poluted Church
ther is no question thereof, because he is more
beutifull then all the sonnes of men, psal. 42. full
of grace and cruth Ihon. 1. 14 without all blamish
spote of sinne Ihon. 8. 46. 1. pet. 2. 22. by the
also he is the brightnesse of his fathers glorie
heb. 1. 3.

As concerining the Monstrous of forme of the
deformed Church it is Easely prooued by the
owen doctrine. and because they affirme (as we
haue prooued aboue) that all their good wor

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and the deadly finnes, and that deadly sinne doth ne
er depairt out of their soules, wee must declare
what damnable fruits & Effects flow from deadly
finnes, and then you shall see Evidently what a
Moustrous thing it is to Ioyne such a pestiferous
Church as theirs is, to be a Militicall bodie to Ies-
us Christ the beutifull sonne of the liuing God.

Before all things is maketh the man Ennemie to
God. psal. 91. 10 Thy Enemies O Lord shall pirsh,
and all these that were Imiquitie shalbe destroyed
say. And I shall ease my selfe of my aduersaris
and auinge me of my Enemies.

Secodly dead sinne maketh the man to Incurre
the curse and Malediction of God. psal. 118.
they are accursed which transgresse the coma-
ndement Mat. 25. 41. Depairte from me you that
are accursed vnto Euerlasting fire for I was hung-
ry and you gaue me nor to eate ca.

Thridly it maketh the man slaue and & naught
the Childe of Sathat. Ihon. 8. 44. you are of your
father the Deuill and the desires of your Father
you doe 1. Ihon 3. 8. who worketh sinne is of the
Deuill.

Fouruhly deadly sinne as hells Infernall dart
woundeth the soule most cruelly luc. 10. 30. a
certain man full amongst theeues & they Robbeth
him of his rayment, & wounded him & depairted
leaving him galse dead.

The Deuills are the Theeues which did spoile the
soule of Inhererent grace, the spirituall Garment
of

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of the soule of all his merits and good workes
and likewise did wound him deeply in the soule
with deadly sinne which is hells Internall darte.

Esay writteth to this purpose. 5. saying. where-
fore should you be smitten any more, for you fall
away more and more, the whole head is sicke, &
the whole heart is Heaune, from the sole of the
foote to the head ther is no thing whole their in
but wounds and swelling and sores full of corrup-
tion, they have not beene wrapped and bound vp
nor Molified with oyle.

Behold the Internall wounds of deadly sinne
which is hellish dart, & manie sores full of stinche
and corruption, Perptually resident in the Pro-
estants, soules which are not bound vp and cured
be the holie oyle of Inherent grace but only coue-
red with an Externall veale of Imputiue Iustice

Fyftly deadly sinne maketh the soule more blacke
in the sight of God, then an foule blacke stinching
Ethopian or Morian, is in the sight of man lame
ntations of Iermie 4. 8. Now their face and visage
is blacker then a coale they can not know them in
the streets their skine is withered like a stocke

The soule of man by deadly sinne is made a prea-
backe as the face of man berayed with Inke and
vls dead as a withered brach vpon a tree which
beare no fruit at all to the sight of God sixtly dea-
dly sinne maketh the soule full of corrupt stinche
in the Noife of God & abominable vnto him. psal
13. 1. They are corrupt and abominable in their
workes

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workes plal. 5. 11. Their heart Emptie and full
of folie, their throat is like an open sepulchere:
that is they are full of Spirituall stinch, coorruptio
and abomination.

As a good worke ascendeth vp to God with a
sweete fauour & odorifrous smelling, as the sacr-
ifice of noe did smell sweetly before God, so the
worke which is adioyned with deadly sinne is like
corruat stinch and abomination before God,
prouerb. 15. 8. The Sacrifice of the wicked is
abominable vnto the Lord but the praier of the
Iust is acceptable vnto him.

You see here how deadly sinne maketh not only
the soule of man, but also his worke is full of cor-
rupt stinch and abomination before God.

Seuintly deadly sinne Excludeth the soule from
Enteing in the Kingdome of Heauen. Mat. 7. 22.
many will say to me in that day haue wee not by
thy name done manie Great workes & Miracles
and then I will professe to them I neuer knew you
depaire from me you that worke Iniquitie.

This was a true faith in Christ wherby they did
cast out Deuills and worke great Miracles, and
preach in the name of Christ, Neuerthelesse be-
cause they did worke deadly sinnes, which are
workes of Iniquitie their faith in Christ could not
saue them but were most lustly excluded from the
Kingdome of Heauen.

S. Paul likewise. 1. cor. 6. 9. thus writteth: know
you not that the Iuist shall not possesse the
Kingdom

Prophanis make Christ

Kingdom of God, doe not erre, neither fornicators, nor seruerc of Idolls. nor adulterers, nor the Effeminate, no buggers, nor Theeues shall possesse the Kingome of God.

These corinthians whome to S. Paul writteth were Christians and beleuers in Christ, yet their faith in Christ, with such sinnes as are recited aboue could not Iustifie and saue them as Luther sayeth in Sermon *sic Deus delevit mundum*, where faith is, no sinne can harme the man.

Eightly deadly sinne maketh the soule of man a nest of Internall corpions. a denne of dragons a Dungeon of Deuills Esay. 13. 21. and Beasts shall lodge and make their habitation there, their houses shalbe full of dragons, shall dwell there and the hoarie sayres shall daunce there howlets shall cry in their palices, and the firens in their Temples of pleafours.

The Deuills are called Beasts becau se they stirre vp the heart of men to beastly desires. actions and maner se The Deuill also hath the cōnone Name of som Beasts, by Reason of some harticulare confort mltie he hath to these Beasts in causing men to sinne.

The Deuill is called a dragon, because he Infecteth the soule with the pestilent poyson of sinne as the Dragon doth the aire round about him with a venemous qualitie which Issueth out of him.

The Deuill is called an ostriche for so much as the ostriche consumeth the hard yron by a naturall

natural

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naturall qualitie which is in him. so the Eeuill spoileth the soule of man, by deadly sinne of all grace, merits and good workes before God.

The deuill is calld an howlate, because that as such a foule worketh all her cheefe workes in the Night so the Deuill maketh feeble Inconstant men by his tentations to seeke priue places, darke corners & lurking holes to performe the Deuills desires in committing deadly sinnes. Therefore Christ sayeth: he that doth Euill hatteth the light that is for feare of reprehension.

The Deuill is said to be Satire because he shall accuse vs bettely before the Iudgment of God of all offences and findes committed, which are not blotted away by true penitence.

He is called a syrene, because as some writte that such a Monster Marine (which is a women from the wast vp, and an fish from the wast doune) sitting on a Rocke in Sea, by her sweete songs did allure passingers to come to her and since did kill them: Right so the Deuill doth allure men by his sweete acentations to deadly sinnes, that thus he may kill them by Eternall damnation.

S. Gregorie in the first books of the Kings in cap 7. writteth: that also manie Deuills acident in the hearts of men, as there be filthie & vncleane desires

Therefore S. luke writteth that seauen Deuills did goe out Marie Magdalen when our Lord Iesue did deliuer her soule from the pestilent poyson of deadly sinne which Deuills did lodge within her body,

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body, during the time she was defiled with the
seauen deadly sinnes

Here you may see that the Protestants are con-
tinuallie possessed with Deuills. by an spirituall &
Inuisible possession, because that their sinnes do
neuer depairte out of their soules, as they write
them selues and where so euer deadly sinnes are
there the Deuill doth make his habitation, as it is
Euident by these former authorities of the holy
Scripture.

Nyntly deadly sinne maketh the man guilty
of Eternall damnation. Mat. 25. 41. Depart from
me you cursed to Euerlasting fire, for I was hung
red you gaue me not to Eate, I was thirsted and
you gaue me not to drinke.

Yf such be damned vnto hells fire which gaue
not meate and drinke vnto the poore the time
of necessitie, how much more shall they be damned
vnto hells fire, which comite thiste homicide
adulterie, sacrilege, periurie, and other such li-
thyous crymes which are fore bidden by the com-
mandement of God.

Now to make a collection of all these thing re-
cited aboue which accomdaine deadly sinnes we
shall douchide most truly, that because the Prote-
stants soules (according to their owen doctrine)
are alwise possessed with deadly sinne, they must
haue also these proper qualities and conditions
in their soules, which are vnsearable from deadly
sinne, that is to be Enemy to God to be accursed
of God, to be the Naughtie slaue and Child of

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the Deuill, to be deeply wounded in the soule by
deadly sinne which is hells Infernall darte, to be
spoiled of all grace and merits, to haue the soule
all blacke before the Eyes of God, as an black Ethio-
dopian is before men, to be withered like a drie
stocke without any sope of grace or deuotion, to
be full of corrupt stinch and abomination before
God, to be Excluded from the Kingdome of He-
uē, to be a nest of Deulls and & denne Infernall
Dragōs to be compaimons to hellish spiritss and
guiltie of Eternall damnation, what thing in this
world can be more accurst, miserable, & vnhapie
then the soule of the Protestants which abide per-
petually in deadly sinne, & consequently all these
former miseries, which are vnspareable frō deadly
sinne.

Bnt they will say to me that they will couer all
their Imundicities, vncleanesse, abominations,
curses, corrupt stinches, virulent vlcer, pestiferous
soiches, venemous byles. Infernall scabes, con-
tacted by the banne of deadly sinne in their soules
with the Iustice of Christ apprehended by their
faith, which shall cause God to wirke at all their
sunnies, & abominations, and so not purish them
Caluin writteth. lib. 3. Inst. cap. 14 sect. 12.
our filthinesse and vncleanesse being cuered with
the puritie of Christ are not Inouted vnto vs, but
hiddee, as yf they were buried, that they may
not come to the Iudgment of God.

VVe answere first that they doe great Iniurie
of Christ the sonne of God, who is the true phisic

phisition of the world come to take away the Infernall darte of deadly sinne out of the soules of men, wounded by Infernall theeues, and to cure their woundes with the oyle of Inherent grace powred in their woundes, as it is written luc. 10. 33. when they teach tacitly by their doctrine that he could not merite or deserue so much grace at his fathers hande, by his obddience death and passion as maigt takee away the Infernall darte of deadly sinne out of the Protestants soule, and cure their wounds in truth, with the holy oyle of Inherent grace powred really in their wounded soules, but was constrained by the Insufficiencie of his merits, death & passion, to let the Infernall darte of deadly sinne, remaine still within the wounded soules of the protstants and couer only their virulat vlcers, pestifrous boiches, venemous byles and corrupt stinch of their Infernall scabe contracted by the pestilent poyson of deadly sinne with an Exteerantl veale of his owen pure Iustice and let them ly still vnder such a wounded death luc. 10. 34. o miserable estate of Protestants soules to ly halfe dead wounded an continually pyned by Innumerable soires without any remee at all.

Godly Catholiques are deliuerd frō such misery because our Loud Iesus by the mirits of his death and passion hath taken out of their soules the Infernall sting of deadly sinne and cured the wounds with the oyle of Inherent grace powred in their wounded soule luc. 10. 34.

A Deformed monster

In Secondly wee answere that they did much shame
to them selues when they confesse tacitly that as a
black stinching Ethiopian is couered with a white
hirte, a corrupt sepulchre and filthie Iackes with
white lyme a stinching dunghill with whire snowe
right so the Imundieitie, corrnpt stinck, Infernell
laewnesse, virulent vlcers, pestiferous byles, and
venemous boiches contracted in their soules by
deadly sinne. hells banne and Infernall poyson
are only couered and hidde by an Externall veale
of Iustice, which is as farre distant from their fil-
thie soules as the heauen is from the Earth.

V Wherefor such an abhominable Church which
full of Imundicties like a filthy Iacks & stinch-
ing dunghill is no wise worthie or yet deceet to be
called the holy Church and beutifull spouse of our
Lord Iesus the beutifull spouse of Christ, who
hath sanctified his spouse and Church with his
precious blood, heb. 13. 12. & Cleaned from that
Infernall spotte of deadly sinne and hath made
her holie to him selfe without blame. Ephes. 3. 12.
to the end then might be some decent proportion
betweene him selfe & his spouse in the honorable
band of Marriage, which is made by Iudgment
Iustice faith and Mercie ose. 2. 19.

Therefore it must be the holie Catholique Ro-
maine Church whose faith is much comended by
the holy Apostle Rom. 1, 8. which is the only true
house of our Lord Iesue Christ, most beutifull
before God, cleaned from the Infernall spotte of
deadly sinne, apoc. 1, 5. in her holiest Members

Protestants make Christ

from whence she taketh her Domination- as the
sone of God witnesseth when he sayeth can I 4. 7
my loue thou arte beutifull and no spotte is in the

S. paul. Rom. 8. 3. wrieth to this purpose that
God hath sent his sonne in the similiade of sinne
nefull flesh, and for sinne condemned sinne that
the Iustification of the lawe might be fullfilled
in vs.

You see here that the sone of God did condemne
sinne in the flesh (that is in the sacrifice of his
fleshy offred vp to God his father vpon the crosse.
that so the Iustification of the lawe might be full
filled in vs. Thus Iesus is not only Iust in him
selfe, but the holy Membeas of his Church are all
Iust in them selues by the Influence of grace
which thy doe receiue from Christ their head, for
such Iustics and perficetion as the lawe did require
of them, it was fullfilled in them by that grace
which Christ did purchasse for them vpon the
Crosse, by his holy death and passion that there
might be some decent propotion betweene the
bridgroom and his spouse in the band of Ma
riage, the head and the Members by Misticall vn
on o grace, for otherwise yf the holy Member
of his Church were not holy and Iust in them
selues by the Influence of grace flowing from the
head. the holy Scripture could not be true when
it sayeth, that the Iustification of the lawe was
fullfilled not in Christ only, but also in vs altho
ught mor perfectly in the sonne of God then in vs

The Iustification of the lawe can not be fullfilled

A Deformed Monster

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in the Protestants which walke after the flesh be-
cause all their best worke selues, are deadly sinnes
as they confesse them selues, but in Godly Catho-
liques which walke after the spirit, because all
their good workes, are workes of Iustice accord-
ing to the lawe and acceptable seruice vnto God,
as the Prophet Malachias foretolde. 3. 5. saying:
hey shall offer vp Sacrifice in Iustice and the Sa-
crifice of Iuda, shlb be acceptable vnto God.

Tbridly wee answere that they dishonour them
selues when they compare them selues to withered
brāches which bring out no other fruits but deadly
sinne, which fruits are gratefull to Sathan Ihon.
8. 44. for so doing they fullfill his desires, they are
also hatefull to God, as the Impious and his Imp-
pitie are sap. 14. 9. therefore the protestants can
not be liuely branches resident in Iesus Christ,
which is the trie of life, becouse such boughes as
bring not out good fruits pleasant to God are
cutte away from Iesus Christ the true trie of life,
to be burnee (as fite fuell) in hells fire Eternally,
as S. Ihon witnesseth. 15, 16. as Christ is glorified
when the branches beareth good fruits: so he as
dishonoured when the branches beareth Euill
fruits as the Protestants doe.

So Godly Catholiques must be these branches
graffed in Christ the trie of life by the Influence
of the grace, which beare good fruits acceptable
vnto God, as the Protestants are withered brāches
which are acceptable fruits vnto Sathan. Ihon 8.
44. whoē to the fire of hell is preparee, & likewise

Protestants Make Christ

to all withered branches which beare no good fruits w^cceptable vnto God, as the Paotestants are yf they amend not both in life and Religion.

Fourthly S. Paul writteth Rom. 8. 29. that God hath predstinatēd all his Flect to be made like the Image of sone that he might be the first borne amongst manie bretheren.

As concerning the Protestants which bearie continvallie deadly finnes in their soules, they are rather conforme to the Image and similitude of Sathan then to the the Image & similitude of God because that as the Inherent grace of God in the soule of a Godly catholique maketh such a catholique like vnto Christ, which is full of grace, and truth Ihon. 1. 14. so the Infernall spotte of deadly sinne in the Protestants soule cheefe cause and author of sinne, that Christ calleth Satban their father, for so much as the Protestant cōnitting deadly sinne continallie performeth so doing Satbans desires will and gartfull seruice.

Whrefoe it restaeth that the Godly Catholiques, which are Iustified by Inherent grace resident in the soules. should be called the Elected bretheren of Christ, because they are like vnto the Image of Christ by the brightnesse of Inherent grace which is resident in thcir soules, and not the Protestants. which by deadly sinne resident in their soules are made like vnto Sathan, chiefe author of sinne, for which cause Christ calleth him their father Ihon 8. 44.

Likewise as a multitude of blacke Morians or

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Good Ethiopians can not be truly called the bretheren
of such a one as most faire and beutifull. so the
Protestants whose soules are like be called brethe-
ren like vnto the beutifull sonne of God, because
they are more resernbland to Sathan by the blacke
Infernall spotte of deadly sinne, then to Christ by
his brightnesse or beutifllnesse of Inherent grace,
as Godly Catholiques are.

As these which are Endued with Inherent grace
are parteipant of Christs beutie and gratefull vnto
God, so these which are filed with the Infernall
spotte of participant of his Infernall blackenesse
and alse gratefull vnto him as they are odious vnto
God. sap. 14. 9. Now to conclude this Chapter
according to these authoities of the holy Script-
ure recited aboue which declare to vs the proper
conditions whinh are vnscparable from deadly
sinne, yf a spouse which were Enemie to God,
stumpet & harlote to Sathan, deeply wounded
in the soule by deadly sinne, hells Infernall dart,
spoiled of all Inherent grace mertis & good workes
blacke before God, as a foule Morits or Ethiopi-
an is before man, withred like a drie stocke. with-
out all sope of Grace aeuotion, full coreupt stinch
and abomination before God full of corrvption,
like a Rotten sepulcher or stinching dunghill full
of spirituall & violent vlcers, pestilent boitches,
venemous bylles, Inferntll scabbes contracted by
deadly sinnes in the soule, excluded from the fel-
lowshipe of all holy pirts and citizens of heauen,
a nest of Deuills denne of Infernall Dragonse &

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Partaker of hellish damned spirits guiltie of Eternall damnation yf such a spouse which is disfigured and deformed by all these former abhominable qualities & conditions, which followe foot for foote the pestilen poyson of deadly sinnes were Ioynd Either as spotse, or yet as a mistical bodie to the beutifull sonne of liuing God as head to the same, which is the brightnesse of his fathers glorie full of grace and truth, wold not that coniunction of such a moustrous bodie, that noble & beutifull head, appeare to be the most monstrous coniunction that can be Imagined by the Enmine of man there is no man Indued with his natural witts which can deny the same.

Truly deadly sinne which is alwise resident in the soules of Protestants and likewise in all their workes (as is taught by them selues) disgraceth & ciffigureth so their mistiall and vnhappie Chrache with such abhominable qualities as are recited aboue, that it can nowse be called the Imaculate spouse or Misticall body of Christ, the beutifull sonne of God, wherefore it resteth that the Catholique Romaine Church, much comended by the holy Apstle S. Paul. Rom. 18 should be truly Esteemed the vnspotted spouse of Christ as she is termed by the holy Ghost. cant. 4, 7. Thou art whole beutifull my loue and no spote is in the.

Althought that good & badde fish be in Christ net Mat. 13. 47. good corne and Cockle in his felde (Ibipem) wise and foollish virgns in his Kingdome Mat. 25. 1. Sheepe and Goats his

Even sheepefold Ibidem. 32 his Church is call holy & unpotted from the lust and holie, and not from the wicked and vngodly, for there be manie Iust & wisemen in the Church of God, & their workes in hand of God Eccles. 9. 1. as the holy Scripture witnesseth in diuers places, as of Abell, Noe, Iob, Zacharias Elisabeth, S. Ihon Baptist, and others suchlike Genes. 6. Iob. 2. 5. luc 1. luc. 16 7. Ihon, con. 7. 12. 1. cor. 6. 11. 2. pet. 2. 7.

Howe the Protestants deny Christ to be Redemptor of the world to Eshableshe their Iustification by only faith.

CHAP LXIIII.

FOR so much as the Protestants will Acknewledge no graes or Inherent Iustics by the gift of God to be in the soule of a true Christian where by they may be truly called Iust before God, they haue recourse to the Iustice of Christ, to the end they being cloathed Externally by his Iustice apprehended by their faith, and likewise their malice, impietie, Iniustice, hypocrisie, & all other deadly sinnee resident in their soules, hidde & buried by the same Iustice they may appeare Iust before God who are truly Impious and Iniust in them selues. Luther therefore in his cōmentarie in the 2. chap. to the Galatians thus writteth: Ergo fide apprehensus Christus Therefore Christ apprehended by faith, is the Christian Iustics whereby God esteemed vs Iust, and giueth vs Euerlasting life, Calvin lib. 3. Inst. cap. 11. see. 2. thus writteth contrariwise he shalbe Iustified by faith, who setting a side all workes of Iustice apprehendeth

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Christs Iustice by faith, being couered he shall appeare not as a sinner, but as Iust man in the sight of God.

Caluin againe lib. 3- Inst. cap. 2. sect. 5. Christ doth Iustifie vs not by our proper Innocencie, but by the Imputation of Christs Iustice & Intercession that wee may be Esteemed Iust in Christ who are in our selues Iniust.

The rest of Lutherane agree with this doctrine of Luther and Caluins. see bellarmine lib. 2. de Iust. cap. 2.

This doctrine appeareth to make much for Christs glorie in Externall apparance, but when it is founded to the deepe it shall be found much Iniurious to Iesus Christ and full of Infidelitie, by many reasons grounded in the holy Scripture, because the Protestants can not defend such doctrine vnlesse they deny Iesus Christ to be the Redeemptour of the world.

The first Reason is taken from the these authorities of the holy scripture, where it is written that Iesus shall saue & Redeeme his people from their sinnes and Iniquities. Mat. 1. 21. and Marie shall bring forth a sonne and thou shalt call his Name Iesus, for he shall saue his people from their sinne. Tit. 2. 14. who gaue him selfe for vs that he might Redeme vs from all Iniquitie.

For Christ sayeth verely verely I say vnto you that who so euer comitteth sinne he is seruant to sinne, and the seruant abideth mot in the house for Euer, but the sonne abideth for euer, yf

To be Redeemptor

sonne therefore shall make you free you shall be
free Indeede Ihon 8. 34.

Yf the Protestants committing sinne as Christ
sayeth ar ye seruats to Sathan how are they made
free Indeede, for so long as they abide in sinne,
commit sinne, and are slaues to sinne they are not
saued from sinne & Iniquitie, nor Christ likewise
can not be called a Redeemes and saueour men
from sinne so long as sinne remaineth in them, &
they slaues and seruants to sinne, as a Physicion
can not be said to haue cured a man diseased so
long as the disease abideth within his bodie.

The second Reason is taken from the victorie
of Christ which he hath obtained against Sathan
Colloff. 2. 13. and he hath spoiled the peralities
powers, & hath triumphed there in this same Crosse
This victorie and triumphe of our Lord Iesus
Christ against Sathan can not consist in no other
thing but in that wherein Sathan resisteth vnto
God, which is no other thing but sinne for as all
goods are of God, so all Impietie, malice, Iniquitie
& Inujustice, are cheefely from Sathan, who by his
malitious craft did deceiue our first parents, &
draw them with all their Posteritie by originall
sinne from the obedience of God vnto his owne
rebellion. 2. cor. 2. 3. wherefore our Lord calleth
him the prince of this world Ihon. 12. 13 by
reason of the soueraigne power & Dominion he
obtained ouer men in making them to disobey
God and serue him by sinne.

Wherefore yf our Lord Iesus hede not taken

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away which is the obedience and seruics of Sathan whereby he obtaineth power and Dominion ouer the soules of men, he can nowise be said to haue triumphed ouer Sathan nor spoiled him of the soules which he did possesse by deadly sinne nor God likewise can not be Esteemed to haue deliuered men from the pewel of darknesse & translated them to the Kingdome of his deaire sonne as S. Paul writteth colloss. 1. 13. yf deadly sinne abideth still in the soules of men, by the which men are detainend captiue in the the power & Dominions of Sathan.

You see then that yf deadly sinne abideth still in the soules of men, and only couered by an Externall veale of Iustices (as the Protestants will haue it to be) that our Lord can not be thought to haue triumphed truly ouer Sathan & spoiled him truly of the Soules, of men, which he did possesse by deadly sinne, because the Externall veale of Iustices, Imagined by the Protestants taketh not away the Kingdome and dominion of Sathan with his seruics and obedience, which he hath in the soules of men by deadly sinne, so long as deadly sinne (which is the seruice of Sathan) abideth still in their soules.

As concerning the guilte or deserte of panie which followeth the sinner it dependeth from the ordinance of God which maketh his lawe with such ondition that whosoever should transgress his lawe should be worthie of punishment.

The punishment of sinne is likewise from the Iustice

To be Redeemptor

of God, which punisheth each sinner according to his misdeeds.

but sinne it selfe is properly from Sathan & such as obey him against the cōmandement of God wherefore Christ. triumphed against Sathan must properly consist in taking away deadly sinne it selfe out of the soules of men, wherefore Sathan hath obtained dominion ouer them, for otherwise Christ can not triumph ouer Sathan, or destroy his Kingdome or dominion, which he hath obtained ouer the soule of men by deadly sinne, vnlesse he take away deadly sinne (wherein consisteth the seruice of Sathan) cleane fourth of the soules of men by the Infusion of his Garce, as the sunne Chaceth away the darkenesse of the night by the cōmunication of his light disperfed through the Aire.

Thus you see how the Protestants deny flatly victorie and Triumph of the sonne of God against Sathan, when they affirme that deadly sinne (in the which consisteth the Kinghom and pominion of Sathan) abideth still within the souler of men and only cuered and hidde by an Externall vcle of Iustice Imagined by them.

The thrid Reason (not vnlike to the scōd) is that the cōming of the sonne, of God in this word was to destroy sinne, which is the worke of Sathā as S. Ihon writterh. 1. Ihon. 3 8. he that sinneth. is of the Deuill, for this purpose the sonne of God was manifest that he might disolue or driue away the workes of the Deuill

Protestants deny Christ

VWherefore yf deadly sinne abideth still in the soules of true Christians and all their workes likewise deadly, sinnes worthie of damnation (as is taught by the Protestants) then consequently they must confess that the coming of Christ in the world was to no purpose, and him selfe disprized of his principall Intent considering that he could neuer by all his merits, & suffering, disolue deadly sinne, and deirue it clane away out of the soules of true Christians, and make their workes meritorious and acceptuaby vnto God.

Thus you see how the Protestants deny they Redempcion of man from sinne & Iniquitie with the destruction of deadly sinnes in the soules of Christians, which are Sathans workes which destruction of sinne should haue beene the chiefe fruit of Christs passion, consequently they must deuy Christ to be Redempton of the world because all men are detairied in captiuitie of Sathan by deadly sinne, vnseparable fro the soules of men (as the Protestant write of the concupiance by other deadly sinnes in the which Sathans Kingdome & dominion ouer men doe properly consist

The fourth Reason is that the coming of Iesus Christ in this world was to make the sonnes of Sathan the sonnes of Gode and haires of his Kingdome, as S. Paul writteth to Titus his disciple of 4. but when the bountifulluesse and humanitie 3. our saueour God did appeare onr by workes of Iustce which wee hade done, but according to his mercies he saued vs by the lauer of Regenerarion

To be Redemptor

and Annoument of the holy Ghost which he hath powred vpon vs abundantly through Iesus Christ our saueour, that wee being iustified by his grace wee should be made heirs according to hope of life Everlasting.

S. Paul sheweth by these words that the chiefe cause wherefore the sonne of God did appeare to vs by his Incarnation & passion, was to saue vs and Iustifie vs from our sinnes and Iniquities and make vs the sonne of God & heirs of Eternall life, by the sacrament of baptisme or lauer of Regeneration.

VWherefore yf all deadly sinnes and Imquities Remaine still within the soules of men. & all their workes deadly sinnes also (as is taught by the Protestants) they are not saued & Iustified from thei sinnes, and Iniquities by the merits of Christs passion, and consequently they are not made the sonnes of God, and heires of his Kindome by the Sacrament of Baptisme or lauer of Regeneration, and so Christs Incarnation and passion are vnprofitable to them to make them the sonnes of God and heires of his Kindome.

For so long as deadly sinne remaineth within the soules of men, & them selues workers of Iniquitie they must be sonnes of Sathan and not of God as Christ him selfe sayeth. Ihon. 8. 44. speaking of vngodly men: you are of your father the Deuill & the desires of your father you will doe. againe. i. Ihon. 3. 8. who comitteth sinne he is of the Deuill, which things are true in the Protestants

but not in Godly Catholiques.

Thus yf deadly sinne maketh the man sonne to the Deuill, as the holy Scripture auoucheth, is Impossible that he be also sone to God, & lixiwise brother to Iesus Christ, who is the first borne amongest many bretheren. Rom. 8. 29. for fundrie Reasons.

First because no man (as our Lord saycth) Mat. 6. 24 can serue tow Maisters the one contrarie to the other (as God & the Deuill are) considering then that deadly sinne maketh the man seruant and sonne to God, seruant and sonne to the Deuill bouh together.

Secondly because such an assertion carith with it selte an Euident contraction, for as God & the Deuill ate contrurtie on to an other in will and Efection, so their children and seruants must be contraie in all points.

Thridly because deadly sinne maketh the man sonne & seruant to the Deuill. as is proeed aboue, he can not be called the brother of Iesus Christ, vnlesse you style our Lord Iesus with that most horrsble title to be sonne and seruant to Sathan & his bretherene are, which thing is most horrible & blasphemous to be hard, for they can not be called brerherene of Christ as sonnes of God, but only of Sathan by deadly sinne, therefore the most be called (as they are Indeed) the sones of the Deuill.

Thus you see how the doctrine of Iustification by only faith, & deadly sinne abiding in the soule, driueth the Protestants to shamelesse absurdities.

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and horrible blasphemimies against the honour of our Lord Iesus Christ.

But they will say that our Lord Iesus Christ couereth their Impietie, Iniustice, Mallice hypocrisie and all other deadly sinnes resident in their soules with his Iustice apprehended by their faith as wee haue recited aboue.

wee answere that their assertion in this behalfe is both false and blasphemous, because they make Christ (man) Iniurious vnto God, and kindly friend to Sathan, when they make him to mantaine and protect with an Externall veale & Imputation of his Iustice, the honour and seruice done to Sathan, by homicids, Theeues, adulterers, deceitfull Traitors and other malicious sinners.

Likewie they make our Lord by such beleefe in him not to seeke the honour and seruice of God, which is the ouerthrowe of Sathan & destauction of deadly sinnes, but to defend and hide Sathan possessing the soules of the protestants be deadly sinne & Sathan are alwise Ioyned together, which stirreth vp together. and Endeuonreth him selfe to concurre with them to offend God in all humane actions is not that a God office the ascribe to Christ to couer and hide with the Imputation of his Iustice apprehended be their faith all horrible Crymes and Misdeeds of cruell Murtherers deceitfull Traytours, cōmon theeues wilde strumpets, false hypocrits, shamelesse priinners, and all blasphematours of the name of God.

What greates frindshipe can Christ shewe vn-

Protestants deny Christ

Vn'o Sathan, then to maintaine and defend him and all his seruants in their crymes and misdeeds, with an Externall veale of his Iustice Imputed to them, & to saue Sathans seruants, that they come not to the Iudgment of God to be accused and to be purished for their sinnes & misdeeds is not that gratefull seruice made to Sathan and fortification of his Kinghome against the aduancement of the Kingdome of God, which consisteth in the Expelling of Sathan, & all deadly lines out of the soules of men (when Christ did cast seauen Deuills out of Marie magdalen, when he did purge her soule from deadly sinne, as S. luke reporteh in his Euangell. 8. 2.) to the end that as Sathan did Raigne and domine in their soules as their Prince & King by deadly sinnes so God should thereafter Raigne in their soules as Lord & Prince by Inherent grace whereby men doe seure & obey him, & so men are translated from the power of Sathan to the Kingdome of his deare sonne.

Therefore Christ came not in this worldd to hide Sathan & his workes in the soules of men by an Externall veale & Imputation of his Iustice but Rather to Eypell Sathan out of the soules of men, as he sayeth him felse Ihon. 12. 31. now the prince of the world is cast out, and likewise to destroy his workes which are deadly sinnes, as of the Deuill, for this purpose the sonne of God was made manifest, that he might dsolue & driue away the workis of the Deuill.

YWherefore yf our Lord Iesus did come in this

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world to disolue and driue away the workes of the Deuill out of the soules of men, which truly beleue in him, & serue him after his cōmandement, then it must be a graet blasphemie to say (as the Protestants affirme) that Christ did appeare in our humanitie to hide & couer deadly sine Sathans workes in the soules of men by an Externall veale and Inpuerent grace, can no more abide together in the soule of man, then death and life, light and darknesse, which are in comparable together.

The fift Reason is that the sonne of God did suffer death to the end that the Iustification of the lawe might be fullfilled in vs and not in Christ only as the Protestants affirme.

S. Paul thus writteth, Rom. 8. 3. for (that was Impossible to the lawe in as much as it is weake because of to flesh) God sēding his owen sonne in the similitude of sinnefull flesh, and by sinne condemned sinne that the Iustification of the lawe might be fullfilled in vs, which walke not after the flesh but after the spirit.

You may see by these words of the apostls that God did send his sonne to condemne sinne by the Sacrifice of his flesh offred vpon the Crosse to the end that the Iustification of the lawe might be fullfilled in vs.

VWherefore yf such Iustice as the lawe of God doth require of vs be not found in a true Christian by the grace of Christ, then God is disapeinted of his Intent, which send his sonne to offer him selfe in a Sacrifice to purge vs frō our sinnes & Iniquities,

that the Iustification which the lawe of God did require of vs should be fulfilled in vs by the grace of Christ, and likewise Christs passion should be fruittesse, and vnprofitable vnto vs that could not deserue or merie as much grace at Gods hands as might truly purge vs from our sinnes, adorne our soules, with as much Iustice of Inherent grace as the fullnesse of Gods lawe might require of vs.

To say that God is diappointed of his Intet and Christs passion fruittesse in this respect, are tow open blasphemies, the one against the power of God, the other against the merits of Christs passion: which is the doctrine of the Protestants who affirme that the Iustification of the lawe is only fulfilled in Christ by Inherent and actuall Iustice & not in the true Members of his Misticall bodie, which is Expresly against the holy Scripture aboue recited.

As withered branches dishonour much the tree so doformed & filthie Members disgrace the beutifull head: Contrariwise as beutifuill branches and fruitfull boughs doe much adorne the tree: so beutifull Members in the Misticall bodie of Christ belong to the honor and beutie of the head as S. Gregorie auocheth & Reason it selfe confirmeth.

Now to conclude this purpose behoiding that deadly sinne abiceth still in the Protestants soules and that all their workes also are deadly sinnes worthie of dammnation, yf they be Iudged according to their worthinesse in the Iudgment of God as it taught by them selues, it followeth consequ-

To be Redeemptor

consequently that Iesus Christ hath not redeemed them from their finnes & Iniquitie that he hath not obtained victorie against Sathan in destroying his workee in them which are deadly finnes, & Expelling Sathā him selfe with deadly sinne out of their soules, & that he hath not obtained by his death & passō so much grace as might purge their soules of deadly sinne, that the Iustification of the lawe might be fullfilled in vs, wherefore Christ can not be a Redeemer of the Protestants from their finnes & Iniquities, not yet from (he captiuitie of Sathā, whose power & dominion ouer them consisteth in deadly finnes as they teach of the concupissence by manie other deadly finnes not likewise they can not be redeemed from the gilte of eternall damnation which vnspareable from deadly sinne as wee haue prooued aboue.

Thus you see how Christ is no Redeemer of the Protestants from the finnes & Iniquities, Tyrannie of Sathan & gilte of eternall damnation, according to former doctrine because the cheefe fruits of mans Redemption consist in these things recited aboue, which things they deny as much against these holy Scriptures recited aboue, as to their owne confusion and Euident damnation.

It is not so with Godly Catholiques because he hath saued & Redeemed them from their finnes & Iniquities, deliuered them from the Tyrannie of Sathan, which he obtained ouer them by deadly sinne, and translated them in his Kingdome, and likewise hath purchassed as much grace by his death

Protestants deny Christ

and passion from God father, as might purifie and
cleanse their Soules from all spote of deadly sinne
that so the Iustification which the lawe of God did
require of them, might be fullfilled in them, like
wise being formally Iustified by the grace of Chr
ist Inherent in the their soules they might be made
the sonnes of God by adoption and hires of the
Kingdome of heauen.

*Howv the Protestants make God false in his promise
to Establish their Iustification by only faith*

CHAP. LXV.

GOD promised in the olde Testāent to purifie
the hearts of Godly Christians from sinnes
& Iniquities & to write his lawe in their hearts, &
not in Tables of stone as he did before, when he
gaue the lawe so written vnto Moyles, Exod. 31.
18. so that the Iustice which the lawe of God did
require in the oide Testament as it writuen in the
hearts of true Christians by the sprit of grace, wh
ich is to loue God with all their hearts and their
Nihlbour as them soule. Rom. 13. 2. therefore the
Protestants to Establish their Iustification by only
faith, and not by the lawe of God written in the
hearts of true Christians by the Inherent grace of
Christ, are constrained to make God false in his
promise, as is prooued by the authoritie of the
holie Scripture which Ensue heareafter,

Moyles Deut. 30. 6. thus writteth: Lord God
shall circuncise thy heart & the heart of thy seede
to the end thou loue they Lord thy God with all
thy heart with all thy mind.

To be Redemptor

Wherefore yf no man can be found that loueth
God with all his heart & mind (as the Protestants
firme) God must be esteemed false in promise.

The Prophet Ezechiell, 36. 27. I shall put my
spirit in the midst of you and I shall make you
make and keepe my Iudgments.

Wherefore yf no man can be found which ke-
eppeth the Iudgments of God and walketh in his
commandements, as the Protestants auouch, they
shalbe constrained to make God false in his promise

The prophete Iermie writteth also to this
purpose Ieremie. 31. 31. behold the dayes shall com
sayeth the Lord) & I shall consume vpon the
house of Israell, & vpon the house of Iuda a New
Testament, not according to the Testament wh-
ich I leste to their fathers in the day that I tooke
them to bring the out of the land of Egipt, because
they did not continue in my Testament & I negl-
ected them (sayeth our Lord) but this is my Tes-
tament which I will dispose the house of Israell
after these dayes (sayeth our Lord) giuing my
lawes in their mind, & in their hearts I shall write
them.

In these sentnce of the holy Scripture God hath
promised their things to be Exactly accomplishid
and performed in th New Testament.

First that he should circumsise & purge them
that beleue truly in him all spote of deadly sinnes,
that so being purified from their sinnes. they may
loue the Lord God with all their heart and mind.

Secondly that he should write his lawes & graffe

Protestants make God

them in the hearts of true beleeuers by the grace of Christ, which is powred in the hearts of the faithfull by the holv Ghost which is guen them as the Apostle writteth Rom. 5. 5.

Thridly that he should powre his spirite vpon the faithfull in such abondance that he should make them to walke in his cōmadements & keepe his Iudgments.

Now I will aske at the Protestants whether God hath performed his promise or no? yf they will say that God hath performed his promise in the behalfe then they must grant that the faithfull are not only Iustified by faith but also by the lawe of God written in their hearts, & mind, as the holy Scripture aboue mentined sheweth most Euidently in Exprisse words. Deut. 30. 6. Iermie. 31. 33. & likewise by walking in the cōmandements of God, & keeping his Iudgments. Ezechiell. 36. 27.

Yf they will say that God hath not performed his promise in this behalfe, to saue their Iustification by only faith, then they must make him to be false in his promise & consequently to be a lyar when they make his word & his deede not to go soundly together but contraie one to an other which is a manifest blasphemie. for so much God, which is the first, & Eternall truth, can neuer be false in his promise as the Apostle writteth. Tit. 1. 2. hebr. 6. 18.

But Luther in visitatio. Saxonice Melanch the in locis vltio edntis titul. de lib. arbirt de peccat Kernitius in Examen concil. Prident grant

False in his promise

that men may **Keep** the cōmandements **Externally**,
that is not to kill not cōmire theefte or adulterie,
or other such like thigs which Luther called ciuill
Iustice or Iustices of the flesh, but they deny that
men may kcepe the Interiour acton of the soule
from sinne and Imundicities. so that these Morall
workes in keeping the cōmandements **Externally**
are Iust before men but Iniust before God, because
that the Inwarde action of the soule is not corres-
pondent in Iustice to the outward action of the
bodie and in this selfe (accondring to their doct-
ine) God hath prformed his promise, therefore
Calun affirmieth with Luiher, Melanch then and
Kemnitius that workes, which amongst the cōm-
on people is accouted Righteousnesse is before
God meere wickenesse.

V Vee answere that yf it be true as Protestants
teach they giue much hōnour to God in the per-
forming of his promise, to make an hypocrite for
a true Christan, which worketb good workes
Externally before men and in the meane season
remainetb still vnclane, Impious and Iniust in
the Inward action of the soule in the presence
of God.

Thuse you see good Reader how their blasphemous doctrine of Iustification can not stand with
the promise of God, and truth of the holy Scrip-
ture, because that Establish their doctrine of Ius-
tification they ar constrained to make God a lyer
and the holy Scripture false as wee haue prooued

Protestants make God

aboute in confronting their doctrine with the promises of God, and Sentence of the holy Scripture. But it is not so as they say in Godly Catholiques that worke, which is Iust before men is meere wickednesse befor God, for so much as the lawe of God written & grafted in their hearts by the grace of Christ powred in their soules, as is prooued aboute maketh the in ward action of the bodie both Iust before God and acceptable vnto him for otherwise the lawe of God can not be saide to be written in their hearts, by the yertue and power of God, vnlesse they be called from ally Iust by that same Iust lawe, which is formally resident, and the Inherent in their soules, and the actions also Iust, which deriue from the same.

For as the Moone and Starres are full of brightnesse by the light which resident in them altho- ught the light which is with in them, begiuen to them by the sunne and the Aire likewise bright by the light which Insue out of them: Right so the soule is full of Iustice where of the lawe of Iustice is grafted in the power of God and grace of Christ and all the actions of bodie also Iust before God which spring out from that lawe of Iustice giuen by God resident in the soule.

Howe the Protestants abolish and vnull that ordinance of God wherby we are comanded to praye for grace and Remission of finnes to Establish their fals, Religion and Iustification by only faith.

Chap. LXVI.

False in his premise

THE Protestants teach all that the grace of Iustification vwhereby the man is formally iust, is no giste of grace reident in the soule of man, but only the iustice of Christ Apprehended by their faith (as they alleadge in Christ) as vve haue shewen else vwhere before.

They teach also that the Efficient cause of their Iustification putteth nothing really vwith in the man, but is only an action resident in God vwhereby he accepteth them in his sauoura and friendship for the only respect of their faith in Christ,

Thridly they teach that no man is to be Esteemed to be one of the faithfull, but such as beleue vndoubtedly that they are received in the fauour of God vwith remission of sinnes for their faith in Christ,

Fourthly it is taught by them that they are als certain of their Iustification and saluation, as they are certain that Christ is the sonne of God, and that such as vwill not beleue his owen Iustification and saluation as he beleueth Christ to be the sonne of God, not to be Esteemed as a faithfull Christian but an Infidell, and likewise that faith is the only true Iustifying faith, vwhereby they beleue themselves, as certainly to be Iustified (that is to be received in the fauour and grace of God vwith remission of their sinne of God.

For probasion of this point Martinius Becerus a Dominican frier (Master to Ihon Calvin, as Calvin vaunteth himselfe) in Colloquio Ratisbonensi vrittereth that his faith maKeth him as certain of his Iustification and saluation as it maKeth him certain that Christ is God or the sonne of God, and that such as beleue not the one as cerrenly as the other, is not to be Esteemed one of the faithfull.

Caluin his Disciple lib. 3. Inst cap. 2. seci, 19. thus vriteth to the same purpose Saying vere fidelis non est no man is to be accounted truly faithfull, but such as are truly persuaded that God is both a mercifull and bounuifull Father vnto him, and that the benignitie of God and likewise haue

Protestant faith destroyeth

such a confidence in the promises of Gods beneuolence that he may account him selfe most certen of an Infallible Expectation of Salvation.

Kernitus in Examen, concil. Tridant. Sesse 6. cap. 12. reproteth the vniuersall counsell of Trent, because the said counsell teacheth vs that no man can be certen of his Iustification and saluation, without an speciall Reuelation of God, where he holdeth the contrarie, that ech faithful Christian should hold him selfe certen of his Iustification and saluation.

Petrus Mattire in his cōment in the 8. to the Romuines doth Auoch the same.

Luther also in assert. Art. 10. 2. 12. Melanch then his Disciple in Tit. de fide et in Apolog confess. August. Art. 4. et 49. doe all affirme this doctrine, of the Certaintie of Iustification and Saluation, because the Puritant affirme this doctrine of the certaintie of Iustification and saluation more boldly then the Protestants. I haue put the Puritans in Rancke before the Protestants.

Now considering that these Puritans and Protestants are also certen of their Iustification and Saluation by their Iustifying faith as they are certen that Christ is God or the sonne of God. I wold ask of them wherefore they praie God more for the Remission of their sinnes, then they doe praie him to send his sonne for the Redemption of the world, beholding also that they beleue their sinnes to be as truly remitted vnto them, as they beleue Christ already to be send for the Redemption of the world.

They haue no more Reason to praie for the Remission of their sinnes (which are already remitted by only faith) then they haue to praie God for the Redemption of the world: because he is already send by God the father for this same respect.

Therefore as it is a Blasphemie to praie God to send his Sonne for the Redemption of the world, because God the Father hath send him already for the same respect,

The Lords prayer

The Holy Scripture and Articles of our faith doe evidently declare vnto vs. as so it must be Abulphemic and point of Infidelic to them to praie God for the remission of their sinne, vvhich they haue already obtained by their faith in Christ, because their sinnes are already remitted by the blood of Christ, as it maketh them certen that God the Father hath send his Sonne for the Redemption of the world.

Thus you see good Reader how the Puritans can not praie God for the Remission of sinnes vvasse they blaspheme God, according to their owne doctrine, yf it be true vvhich they affirme by their comon doctrine recite about that their faith maketh them also certen that their sinnes are remitted, as they are certen that Christ is the Sonne of God, and already send for the Redemption of the world.

Sccondly praier is a Godlie worke and painefull Action of the bodie, as vvhhen the Prophete David said; my throate is become heare vvhilst I did pray to o Lord all the day long. and as vvhhen our Lord did vvvatch the vvhole night long.

Therefore vvhhen any man obtaineth grace and Remission of sinns by humble and painefull praier as the publicane did luc 10 10 14 they must confesse that a man is iustified by good workes, and not by only faith yf they vvvill say (as they doe in deede) that all such as are iustified, obtaine grace and Remission of sinnes by only faith in the blood of Iesus Christ, and non by any painefull worke of praier, then they must confesse that all praiers offred vp to God for grace and Remission of sinnes are spent in vaine, because that men doe neuer obtaine grace, and Remission of sinnes by praier offred vp to God, but only by faith in the blood of Christ, so they must likewise confesse that Christ the Sonne of God hath comanded vs to praie for the Remission of sinnes in vaine, vvhhen he teacheth vs to praie in this hion, for giue vs our trespasses as vvee foregine thee that trespasse against vs Mat. 6. 12.

Protestants faith Destroyeth

As you see how their faith and Religion can not stand with the ordinance of God whereby wee are commanded to praie for grace and Remission of finnes, but either they must say that their Iustifying faith, is a lying faith, vvhhen they affirme that men doe obtaine grace and Remission of finnes by it only, or then that the ordinance of God, whereby wee are commanded to praie for the Remission of finnes, is vaine and to no purpose: because men (as they say) doe neuer obtaine remission of finnes by prayer offered vp to God, but by faith only.

Wherefore to say that the ordinance of God whereby wee are commanded to pray God for grace and Remission of finnes is in vaine and to no purpose, is an open blasphemie against the wisdom of God, vvho can neither doe or command any thing in vaine, but all to some purpose, therefore wee must say that the only Iustifying faith of the Protestants is a false lying faith, and directly against the holy Scripture and ordinance of God, vvhen we are commanded to praie for grace and Remission of finnes vvvhich things are obtained from God, not only by true faith in Christ, but also by humble prayer the feare of God penitence and other suchlike vertues, and not by only faith.

Thirdly to praie God to doe the thing vvvhich he hath already done, as yf man vvould praie God to bring him saue and sound out of his mothers wombe, after he is already borne, is no vvorship of God, but Iesting and Scoffing of his diuine Maister.

So vvhen the Protestant desireth God by his prayer Iustifie him remite his finnes and make him his Childe by the grace of adoption, vvvhich things God hath in Christ, according to his owne doctrine vvhat can such praier be but Iesting and Scoffing of God to craue againe from him that thing in his praier, vvvhich God hath already giuen to him before for the respect of his faith.

Yf a poore man after that he hath receiued an hundred Crownes from a Prince deliuered to him in his Right

The Lords prayer

hand, vould hold out his left hand aganine, and request
Prince to giue him that same hundreth Crownes in his left
hand, vvhich he had receiued before in his Right hand,
vould not th: Prince haue iust occasion to say to such a one?
vwhat meaneth your Impudencie to hold out your lefte
hand and Craue from me the 100. Crownes vvhich I did
deleueer vnto you in your Right hand vwhen you did beleuee
me to be a liberall Prince before? so God may iustly saue vnto
the Protestants vwhen the praier Ged for grace and Re-
mission of sinnes vwhat misbeleefe and Infidelitie is this in
you to craue grace and Remission of sinnes from me in your
praier: consideing that you haue alread obtained these
things from me before, for the respect of your faith in the
blood of Christ vvhich vvas shedde for the Remission of
your sinnes.

Yf you be Certen that your sinnes are remitted by fyith
why Craue you then Remission of them by praier? yf you
thinke to obtaine Remission of them by praier then you
must beleue they are not remitted by only faith in Christ.

So their Iustification by only faith and praying for
Remission of sinnes can, not stand together.

Considering then that Iustification by only faith and pra-
ying for Remission of sinnes can not stand together, vvee
must foresaie the Iustification by only faith, vvhich is the
doctrine of Protestants, and Embrace the praying for Re-
mission of sinnes, vvhich is the ordinance of God and doc-
trine of Christ as a true meane to obtaine grace and Rem-
ission of sinnes.

FINIS.



APPROBATION.

Librum hunc Anglica Sermone conscriptum
nihil continere quod alieni sit à fide Catholica
testimonio doctrinam pravamque hominum
eiusdem nationis accersimus. Dactum Rotho-
magi Februarij 1615.

Signé, GYTTON, Vicarij Generalis.

